Do 19894

Phisicke for the Soule,

verye necessarie to be vsed

in the Agonie of death,

and in those extreme, and

moste perillous seasons,

aswell for those, which are

in good health, as those,

which are endewed with

bodily sickenesse.

Translated out of Latine into Englishe, by H. Thorne.

Quid prodest homini, si vniuersum mundū lucretur, animæ autem suæ detrimentum patiatur?

MATH. 16.

What shall it man auaile, if all the worlde, he gaine.
And after that of his owne soule, he the losse sustaine?

Perused, and allowed, according to the Queenes Maiesties Iniunctions.

IMPRINTED AT LONDON,
by Henry Denham.



In hiſtricem, domini Georgij *Speake militis inſignia*, ex effigie, naturaq; alluſio.

Diuerſis finxit natura animalia formis,
Tutamenq; dedit, prouida cuiq; ſuum.
Cautæ contexit ſpinoſos hiſtricis artus,
Pellat vt indignum, preſcia cura malum.
Hæc mira nimbos ſentit prognoſe futuros,
Quos vitare ſolet, conglomerata prius.
Sic hunc, cuius ineſt hiſtrix in caſſide torua,
Armauit virtus, vitaq; pura virum.
Nempe vbicunq; volet, virtutis numine tutus,
Victrices referet victor ab hoſte manus.
Hoſtis hic inſultus, nec dæmonis arma timeſcat,
Mente quòd eſt ſceleris conſcius ipſe mihil.

H. T.

Hexasticon ad lectorem.

Virus vt antidotum pellit, redditq; salutem:
Hic liber est animæ sic medicina tuæ.
Qui docet impuræ purganda piacula vitæ,
Per Christi mortem, non aliunde docet.
Hinc ægræ promas alimenta viatica menti,
Pharmaca tanta nequit pharmacopola dare.

Vale.

In Zoilum.

Rauca refulgentem contemnit noctua Phœbum,
Non crimen Phœbi est, noctua crimen habet.

H. T.

To the Right worshipfull, *Sir George Speake, knight,*

Henry Thorne wisheth perfite *health, and true felicitie.*



LATO prince of philosophers, as *Plutarche* maketh mentiõ, who farre surmounted and excelled al other gentiles in wisdome, vertue, knowledge, and eloquence, when death approched him, gaue thãks vnto *Genius*, god of nature, as the Paynims supposed, for three causes speciallye. First, that he was a man, and not a beast. Secondly, that he was a Grecian born, and not a Barbarian. Thirdly, that hee liued in *Socrates* time. By the which saying, right worshipfull, euerye christian diligently considering his own estate, and then applying it vnto himselfe, ought of dutie to be moued, & stirred vp to learn always to render thanks, not after *Plato* his heathenishe kinde of thankfulnesse, but more effectually, with

better vnderstanding & knowledge, vnto the incomprehensible maiestie of the almightie workeman, which according to his good purpose & diuine counsaile, hidden in his glorious deitie before all worlds, without any material substance, fashioned all, that now is, visible and invisible, both small and great things by his sacred and eternall worde only.

And principally to be mindefull, that when he had accomplished his vniuersal creation: last of all, he shope man, hys farre absolute, perfit, and excellent creature aboue others, like vnto his owne similitude, that is to wit, in the inuisible created substaunce of the soule, hauing none ymage or figure, but onelye of his immortall creator, which is without body, parts or passions. Of whom his etern wisedome might haue made some other deformed and monstruous creation, as noysome, brutish, or vnprofitable beast, venemous foule, or abhorred worme, & not haue done to vs therein any wrong, or iniury at all. For the terrene, caduke, and brickell vessell, may not enter into disputation with the celestiall potter,

and

and demaund of him why he hath made him, after this or that fashion.

Secondly, that he hath not planted vs on the earth, amongst the fierce Barbarians, Turkish infidels, Mahumetical blasphemers, or Iudaycall obstinates. But in a realme, the which it hath pleased his fatherly clemencie to illumine, and reueale the holsome light of his euangelical doctrine, whose bright beames putteth to flyght the blacke cloudes of ignorance, purgeth the stinking mystes of idolatry, drieth vp the deuilish dewe of hypocrisie, treadeth downe the horrible head of heresy, raseth the walles of powling purgatorie, and vtterly subuerteth the bulwarke of saluation, founded and established vpō the feeble, base and sandy foundation of mans merits, and good deserts. By the which illusions the grosse and simpler sort, hath bene craftily enchaunted, and many yeares miserably abused, by a rauenous rable of blind guides, which called euill good, and good euill, making darkenesse light, and light darkenesse.

And thirdlye, that we lyue not in the

dayes of one famous lerned *Socrates* only, who, being *Plato*, *Xenophon*, and *Xenocrates* maister, was pronounced by *Apollo* to be the wiseſt man then liuing. But in an age wherin are mo than one ſuch *Socrates*, many ſage and graue heads, diuers fine wits, and much towardly youth, the ſciences liberall exactly knowen, and truely profeſſed, the learned tongues vnderſtoode, and diligently ſtudied, and finally manuell artes ſo ſkilfullye handeled, that none other foren nation cā iuſtly bragge of any good knowledge, wherof Englād is ignorant. In conſideration whereof, haue not wee a more great cauſe to bee thankfull, than euer had *Plato*, or anye other eathnick philoſopher?

I therfore, waying with my ſelfe this perfection & abſolute knowledge, which nowe, as well in learning, as in all other faculties, dwelleth amongſt vs, well nere euery where, and calling to minde alſo, my lacke of literature, and iudgement: was long time driuen backe, and greatly diſcouraged, in ſo much that I doubted, to attempt the cōmitting of any thing vnto the open vewe of the eyes of the worlde,

worlde, knowing that ſometimes the enditer is manifeſtlye accuſed, by the foly of his owne pen, as was *Cherilus*, in whoſe large volume were but ſeauen verſes allowed. And that no worke, can be ſo eloquentlye atchieued, but ſome *Ariſtarchus*, or other, will improue the ſame, eyther for the ſlenderneſſe of the argument, improperneſſe of phraſe, or falſe Orthography.

Notwithſtanding, conſidering in the other ſide, that although my talent bee one of the leaſt, yet it is not ſo little, but if it be hidden in a clout, and not diſpoſed and imployed vnto the aduantage, that is to ſaye, to the glorie of the giuer therof, it is accomptable at my laſt reckening, I thought it better to obiect my ſelfe vnto the hazarde and perill of malignant *Momus* blaſtes, than I woulde bee adiudged and imputed to be, as the Poets ſaye: *Telluris inutile pondus*, an vnprofitable lumpe of claye. Bicauſe that wee are not ordeyned here to liue onely for our ſelues and our owne priuate commoditie: but to profite, yea, if poſsible were, all men. Whervpon moued, I get-

ting

ting by chaunce this booke, entituled in latin, *Medicina animæ*, phisick for the soule, haue trãslated the same, into our vulgar speach, the contents wherof nearly toucheth all that are godly affected, except there be any such as wilfully contemne, and neglect the safegarde of their owne soules, being vnmindefull, or at the least wise altogethers ignorant, that the substaunce therof, after it is once breathed into vs, can neuer die, but is permanent, endlesse, and durable for euer. That the vnlatined also mought therof sucke out by the mouth of fayth, some cõfortable iuice of heauenly phisick, which spiritually may cure the manifolde infections and hidden diseases of the inwarde man, without the saluation whereof, what thing bearing life is so infortunate, what so wretched, what so miserable as we are, seeing that our whole course in this soile of sorow, is mere vanitie, and our lyfe but a vapor, as witnesseth sainct Iames? For when beast, birde, worme, or any other liuing thing dyeth, it returneth vnto his former dust, vtterly perisheth, and becommeth as though it had neuer

bene

bene at all. But when man onely, hath made exchaunge with death, who cruelly taketh life from all, and neuer repayeth it againe, then shall he eyther begin to liue for euer, or euer be dying and neuer deade. The conclusion whereof is most certainly purchased on this worldly stage, according as the deserued hire of the pageant player shall require. How carefull therfore, studious, and vigilant eche ought to be, to winne that endlesse reward, the losse whereof cannot be sufficiently expressed, euerye good conscience may easily perceiue.

The which enterprice of mine, being finished rudelye, as it is, and as I coulde, stealing time betwene the howers of my charge of schole, I here offer vnto your worship, as a perpetual token of my propense minde and vnfeined good will towardes you, who endewed with godlye learning, & also with learned godlinesse, cã skilfully discern & iudge of the same. For well I knowe, that nothing therein contained, is eyther straunge or vnknowen to you, seeing that the whole is collected out of the worde of God, whereof

you

you are a true professor, a studious reader, a diligent follower, and an vnfeined louer. Nothing mistrusting but that the accustomed gentlenesse, which euer is incident, & as it were, graffed into such worthy personages and chosen members of a common welth as you are, will not disdeine, and reiect the same, when you haue vewed the hart of the giuer, rather than the gift it selfe. As did the worthie king *Artaxerxes*, at what time a certayne poore mā gaue him but an apple for the lack of a better present, which he receyued most thankfully.

After whose example of courtisie, if it shall please your worship to bee patrone vnto these simple fruites of my studies, they being shielded vnder so sure a protection, shall both the bolder go abrode, and present themselues vnto the worlde without maime of *Zoilus* darts, although not altogither out of his gunshot, and I also herafter be the better incoraged to take some other matter in hand, wherby my dutie towardes my countrymaye be some deale acquited and discharged, my talent a little occupied, & preserued frō resting,

resting, and Gods glorie not hindered. Who being the author & giuer of euery good and perfite gift, graunt you togither with your most chast and vertuous ladye, prosperous succesſe in all your affaires, long liues, with dailye encreaſe of worship, to the aduancement of his holye name, the contentation of your godlye mindes, the profite of your neighbours, and the health of your soules.

Your humble Orator.
Henry Thorne.

¶ To the vnlatined Reader.

ALthough, gentle Reader, I haue not perhaps fully satisfied thine expectatiō in euery respect of this translation, by means of my barren eloquence and lacke of learning: yet I trust I haue somewhat signified and expressed vnto thee in thy mother tongue, myne authors meaning, so that thou mayest rather take profite by my vnderstoode grosse englisb, than by his not perceyued latin. And whereas fault shall appeare vnto thee, either in improperneſſe of ſpeach, or not faithfull exposition, I craue thy gentle pacience, & fauorable correction therein, seing that for thy sake only, I haue accomplished the same. For mine vnableneſſe and negligence is such, that I maye not vendicate vnto my selfe anye such perfection of learning, and cleare iudgement, but that I maye lightly stanacin myne owne light, except I woulde account my selfe wiser than S. Augustine, which in one of his Epistles rebuked certaine his friendes, bicause they defende

fended diuers errors cõmitted in his writing, wher-at his aduersaries had found fault, as they might iustly doe, affirming these wordes: You that are my friends, and ascribe to me so perfite knowledge, that I doe neuer erre in all my writinges, haue taken a wrong quarrell in hande, and your opinion is false. For if anye man shoulde so thinke of himselfe, hee might rather be imputed mad, than wise. For neuer to erre, is to be equall with God. But mans iudgemẽt is both deceiued, and deceiueth, according to Dauid that sayeth: Omnis homo mendax. *Euerye man is a lier. Wherefore if thou take this my labour, such as it is, in good part: I shall thinke my paines therin bestowed, sufficiently acquited, and recompensed.*

Farewell.

Gentle Reader.

Phisick for the Soule, verye neceſſarie to be vſed in the Agonie of death, & in *theſe extreme and moſte pe-*rylous ſeaſons, as well for thoſe that are in good health, as thoſe, which are endu-*ed with bodilye* ſickneſſe.

Tranſlated out of Latine, into Engliſhe, by H. Thorne.

DIſeaſes troubling our bodies, and corporall death, ſhake our minds with horyble feare, in ſo much that oftentimes wee tremble, yea, at the recitall, and mention of them. Mans nature truelye, which had leauer not to bee at all, then to bee yll, cannot but ware pale, and be ſorowfull, when theſe ſickneſſes doe approch. But in deede, no calamitie can happen vnto man

more cruell, none more horrible, none more houge, then the sickenesse of the soule, and the death and destruction therof. Euery man abhorreth, euery man detesteth and eschweeth by Sea and lande, punishments, pitifull labors, diseases, and this bodily death. But we ought much more to endeuor our selues, to auoyde & leaue off the occasions of those euilles, that is to wit, sinne and wickednesse, and that we ought to dread the heauie wrath of God, which wee prouoke against vs, by diuers and manifold offences.

When our bodily health is ympaired, we straight waies poste vnto the Phisitiõ, here we spare for no charges, we lesse estéeme all things then the sauegard of our life, we procure medicines & remedies at a great price, to the intent, that this oure earthen vessell and potsheard, mought be againe repaired, which within shorte space after notwithstanding is ready to breake. Why do we not with like studie and carefulnesse, desire and séeke out remedies against the diseases, and infections of the Soule, béeing farre more gréeuous, and more perillous? For what profite should a man take, if he did abounde with all the riches of the whole worlde, and

did

did liue a thousand yeares together, and enioyed continual and most exquisit pleasures of this lyfe, and were not incumbred with any trouble of sicknesse, or other calamities. But yet in the meane while, his soule was infected with the deadlye gilt and poyson of sinne, and oppressed with the cruell tiranny of Sathan, God was displeased at him, that he most certainly knewe, that after the ende of this lyfe, hee shoulde suffer eternall death and damnation both of body & soule; Therfore Christ said: Watch. For ye knowe neyther the day, nor yet the howre, in the which the sonne of man shall come. And least we shoulde followe light, friuolous, and vyle things, the good and most profitable not regarded, he sheweth vs a most compendious, certaine & sure way, to aspire vnto true felicitie, where as he sayeth: Seeke ye first the kingdome of heauen, and the righteousnesse thereof, and all these things shall bee ministred vnto you. The cares of lyuing, and the establishing of our wealth, & other things, yea, many times foolishe, bruckle, and flitting, which nothing preuaile vs, but are often ỹ occasions of very greeuous calamities, and most wicked offences, doe trouble and

Math. 25.

Math. 6.

wearie vs night and day.

But in the seeking & getting of heauenlie riches, what thing is more slow thã we are: what more negligent: what more vnadui-sed: what more foolish: What blindnesse or madnesse, I pray you, ought more to be fea-red: Whilst wee liue in good health, scarce as much as one little thought at anye time commeth in our mindes of the life to come, and of that our temporall death. But when we lie downe and are sicke, death nowe (as it were) knocking at our doores, when wee should stande vp in the front and fight, then at the last we begin to thinke of the taking vp of our weapons against Sathan, and of the amendment of oure lyfe. These things are a sufficient argument to prowe, that we are endued with a slender and weake faith, and that we are little exercised in the christi-an warfare. God be mercifull vnto vs.

But truely euerie age is méete to amend, and no repentance commeth to late, so that it be done before the ende of this life. Yet I counsell, and earnestly giue admonishment that no man do linger and deferre the doing of repentance, vntill this last and most bit-ter Agonie. For euen they which are strong

and

and in good health all their lyfe long, hardly haue prepared and furnished themselues against this howre of departing, they resist and with much adoe, scarcely defende themselues, from the deceiptes, guiles, ingines, and inuasion of that most passing cruell and subtill enimye: What shall be done with those, which beeing voide of al feare of God, knowing not how to repent, haue lyued a filthie, and dissolute, and naughtie lyfe: how I beseech you shall they fight, how shall they resist?

Now therfore, seeing that there is a great multitude and aboundance of people euerie where, and seeing that the Ministers of the Gospell are not neere at hand in all places, neither are able to performe their diligence, or office alwaies, and vnto all men, we of a good and godly minde, willing to profite all men, haue written this waye and forme of comforting, instructing, and admonishing the sick, collected out of the worde of god, for their commoditie & profite especially, which are yet ignorannt, and not instructed sufficiently in the sentences of holye scripture for such occasiõs, that they hearing those things read vnto them, maye thereof conceiue true

and sound consolation or comfort, least they beeing false hearted, should dispaire and perishe in the bitter Agonie of death.

Faith is chiefly necessarie for the Sicke, to abide the paines of the body, and the temptations, wherewith he is pestered.

MAn therefore lying on bedde by vehemencie of sickenesse, and beeing in daunger of death, is assayled and ouerwhelmed wyth diuers and grieuous tẽptations, against the which he must contende and striue. And first of all, this is a most bitter tempration, when the most horrible Image of death beeing (as it were) before our eyes, we thinke that wee must forsake & leaue the most delectable and pleasaunt light of this lyfe, and all our deere kinsfolkes and friends. Finally that wee must here forgo all our pleasaunt & welbeloued things. And anon, our sinnes committed against the will and commaundement of God, doe present themselues vnto vs, rushing in with a great violence, are

clærely

cléerely renued, and ware raw againe, and they seeme to be many moe in number, and more greeuous, then euer they did before, so that they maruellously torment, vexe, and trouble oure conscience. Here death, Gods iudgement, Hell, damnation, feare, and trembling, lyke an hoste gathered togyther, torment our olde man, with moste violent and troublous stormes of verie great dolors and terrors, and doth assault and shake our hearts with moste vehement ingines of sorrowes and heauinesse. There will be great daunger in those Agonies and troubles of the minde, if oure heart be not established with a sure and constant fath, least we now beeing weakned and wearied with the multitude and greatnesse of temptations, do dispaire. For those things, which come in our mindes when we are sicke, seeme to be most horrible and greeuous, and for none other cause, then that oure faith is verie little and doth wauer, neyther yet is so strong, that trusting vnto the worde of god, it is able to apprehende that vnmeasurable and inestimable treasure, and riches of god the sonne, that is to wit, the remissiō of sinnes through Christ, the resurrection of the flesh, that

most pleasaunt and eroptable felowship of all the elect, and the lyke euerlasting, and that all these things are gyuen vs frely in Christ, and for Christ.

We ought daylie to exercise our selues in these Articles of our faith, and to fastē them in vs diligently, pondering & weighing thē in our mindes. Also we shoulde oftentimes Synaxis. come vnto the Sacrament, or the Table of the lords supper. But we must first diligētly trie, fashion, and prepare our selues. For we ought especially to beware of this, that we meddle not with the most royall Sacrament Eucharist, or of thankesgiuing, with vnwashed mindes, and spotted consciences.

It is truely a shamefull matter, and much to be lamented, that these many yeares this Sacrament of the body and bloude of Jesus Christ, hath bene superstitiously administred, and of some other it hath bene handled vnreuerently, and little according to the worthinesse thereof, in so much that of some Heretikes it hath beene vtterly contemned and despised. The present punishments and afflictions doe sufficientlye declare vnto vs, how hainously they offended therein, wher- 1. Cor. 11. of S. Paule foretold vnto the Corinthians.

This

This Sacrament surely is a great and marualous pledge of his especiall loue and singuler mercy towards vs, which he would haue to be testified and declared vnto vs, in that his last Supper, how that he adioyneth vs vnto him, as his misticall members, that we may know and vnderstand, that we are bæloued, regarded, and preserued of hym. Thus doe godlye myndes determyne, that Christ is effectuall in vs, I woulde to God we would learne to consider in our mindes, the worthynesse of this so royall a gift, that we might be therefore thankfull, and when we aduaunce & lift vp our faith, we mought then also haue a reuerent feare, and thinke howe detestable an offence ingratitude is, and what horrible punishmentes will ensue the prophanatiõ, or vnholy vsing of this so worthie a misterie. And it is not to bee thought, those moste grieuous threatnings, which Saint Paule maketh mencion off, to bee vaine, and of none effect. For God is alwaies true. And I suppose assuredly, that the greatest parte of those publicke euilles, which haue beene in our dayes, are to be imputed vnto the disorderlye, and grosse vsing of that most holye pledge. Let vs therefore

often-

oftentimes prepare our selues, to come vnto the Communion Table, with feruent desire of vertue and holynesse, that our mindes beeing refreshed and comforted with that heauenly foode of the soule, faith and charity maye bee daylie increased and strengthened in vs.

The articles of our faith, are diligently to be considered of the Sicke.

WE ought also farthermore to remember, and alwaies haue in oure mindes, all the Articles of our Catholike Faith. But foure especially are diligently to be considered, and to be poured into vs, by often repetition, in the Agonies and troubles of death, that is to saye, the Communion of Saintes, the forgiuenesse of sinnes throughe the bloude of Christ, the rysing againe of the flesh, and the eternall lyfe.

Wherefore sicknesses are sent vnto vs from God.

Then

THen as death is ỹ punishmẽt of sinne; euen so diseases are many times sent vnto vs frõ God, for our sinnes, the whiche thing is manifest by manie testimonies of Scripture, as in *Ioan.5. Psalme.88. Deut.28. 2.Reg.24.* We are also often afflicted, that our fayth thereby mought be tryed. For then surely a man may see, how much we loue God, how much wee trust in him, when we are afflicted, & oppressed with some greeuous crosse. Then here about al things see, that thou repent vnfainedlye, turning thy whole heart, minde, and senses vnto God, that thou maiest confesse and bewayle thy sinnes before him. For sinne is the onely cause, why we deserue the most iust wrath, & heauy plague of God. And thou shalt gather out of Saint John his Gospell, the most abundant comfort, off absolution or remission of sinnes, which Christ hath instituted and left vnto his vniuersall Church. This vnmeasurable treasure is opened and offered vnto thée dailye. Christ saith, receiue yee the holy Ghost, whose sinnes soeuer ye forgiue, they are forgiuen them, and whose sinnes soeuer yée retaine, *Ioan.20.* *Math.18.*

taine, they are retained. Now whē we haue desired and obtained forgiuenes of our misdeedes, without all question to the contrary, the paine, and griefe or affliction also being on vs, eyther will cease and leaue vs, either will redownd vnto the saluation of the sick body, according to the passing good will and pleasure of almightie God. For thou must be throughly perswaded, that thou nothing doubt herein, but that the paine or crosse (although it seeme vnto the flesh a verie heauy yoke and burthen) is a meere fatherly rodde and correction, whereby God doth withhold and call backe thee, his childe, from committing of sinne, entising and alluring thée vnto him. God verily loueth vs with a feruent zeale, hée willingly tendereth our saluation and worketh all things vnto this ende, and purpose, that he maye correct vs, & bring vs vnto good. For loke whome he loueth, him doth he correct, him doth he chasten & afflict in this world, least after this lyfe, he should be tormented with the euerlasting paine of vnquenchable fire. And wauer not, but perswade thy selfe most certainely, that God is thy most louing Father, and much desirous of thée, howsoeuer he seeme to be angry with

thée.

thée. This is not the wrath of a tiraunt, and an executioner, but of a father intérely louing vs, which would not that we should be lost, and cast awaye: but that we béeing corrected should de amende, and obtayne saluation. This is a most certaine truth, if so be that we, whose faith is so weake, can beleue it. First of all therefore, aske thou forgiuenesse & remission of all thy sinnes, but through Christ, and with a verie repentant heart, that thou mayest well accorde with God, that thou mayest find him pacified and mercifull vnto thée. After this done, thou mayest also beséech him to deliuer thée from the affliction, which troubleth thée. So doth Ecclesiasticus teach vs, whereas he saith: *Eccl.38.* My sonne despise not thy selfe, in thy sickenesse, but pray vnto the Lorde, and he shall heale the. And so doth the Psalmist praye. *Psal.79.* Remember not (O Lorde) our olde iniquities, let thy mercies spædily preuent vs: help vs O God our Sauior. Conuert vs O thou Lorde God of power, shewe vs thy louing countenance, and we shal be safe, how long wilt thou be angie?

First he desireth forgiuenesse of his sins, that he might be iustified by the grace of god.

Nert

Next he entreateth against ỹ wrath of god. And when thou prayest for the deliuerance and easement of the crosse, which oppresseth thee, thou shalt alwayes put to this additiõ: Thy most blessed and holy wil be done. For we cannot better sée vnto our selues, then cã our most faithfull father, of his endlesse power, wisedome, and infinit goodnesse, which neuer turneth his eies from vs, but with all diligence taketh care of vs, which knoweth
Math. 10. the number of ỹ heares of our heads, which doth quicken, comfort, cherishe, couer, nourish, preserue, & defende all things which helpeth and prouideth for al men, much more, and farre better, then any creatures can bée able, yea, to wish for.

There

There be three things, which torment vs moſt greeuouſly, and cruelly, and do trouble our mindes in the Agonie of death, that is to wit, Sinne, Death, Hell, or Damnation.

Sinne.



When thoſe Sinnes come in our mindes (we lying ſicke) wherein wee haue wickedly & naughtily paſſed ouer our lyues, wherby we haue very græuouſly offẽded both god and our neighbor: we are ſtriken with great feare and ſorrow, euen as S. Paule ſayeth vnto the Romaines: Indignation & wrath, tribulation, and anguiſhe ſhall come vpon the ſoule, of euery man that doth euill. *Rom. 2.*

Death.



Dam &, our fleſh dieth verye vnwillingly. Wherfore whẽ death approcheth nere, mans heart is all to ſhaken with great dolors and heauineſſe, which

which no tong is able to expresse. For our fearefull affection, and oure naturall man, dreadeth miserablye, least ỳ when he is once dead and buried vnder the earth, he shall neuer returne againe and lyue, but supposeth that he is vndone for euer.

Hell fire, and Damnation.

WHen those things come (as it were) before our eies, then man feareth, least he bee vterlye cast away from ỳ presence of God, and sæth none other thing in hymselfe, but euerlasting death. Wee haue næde therfore of a good courage in this case, and of a strong and baliant heart, that there appeare in vs, no point of cowardnesse, and desperation.

¶ A prayer for the same.

MOst merciful God and most louing Father, I beseech thee aide vs, and graunt that we, which bee yet in good health and safety, may learn to feare and

and dreade thée, maye loue and imbrace thy holy worde, and that we may set thée before vs, as a scope and marke whervnto we may direct all our doings, and that we being alwayes mindefull of the most bitter agonie of death, may so prepare & arme our selues, that we may order all our déedes to thy glory, as doe the godly, which feare thee, and that we may in the ende obtaine euerlasting lyfe. Amen.

What is to be done, when Sinne doth vexe and stirre our consciences.

THinke with thy selfe, that the sonne of GOD came downe from heauen into the lowest partes, and was made man, he toke vpō him thy sinnes, and the sinnes of the whole worlde, he willingly died on the crosse for them, and made full satisfactiō for them all, suffering for thy sake most greeuous paines.

The moste precious bloude of Christ was shed for thy saluation, and thou art partaker of his death, if so be that thou constantly beleue on Christ, that he died as wel for thee, as for Peter and Paule. And thou oughtest not to doubt anye thing at all, but that hee died as effectuallye for thée, as for Paule. Thou art baptised throughe the death of Christe. This thing ought to comforte thee, this thing ought to lift vp, and strengthen thy minde. For seeing that thou art baptised through the death of Christ: hys death shall ayde and saue thee, through his death thou shalt not die in thy sinnes, but through his death thou shalt vndoubtedlye obteine forgiuenesse of them all, and in the ende through Christ his death thou shalt rise againe vnto a new and euerlasting life. For baptisme is a sure token, pledge, and signe of Gods grace and fauour, wherein thou art reconciled vnto God, ỹ thou mayst haue a ioyous and quiet conscience through him, for the forgiuenesse of thy sinnes by Christ his resurrection. And he certainlye speaketh vnto thee in the institution of his last supper, where as he professeth, and testifieth, that his bloud was shed for the remission

Baptism

Math.26.
Marc.14.
Luc.22.
1.Cor.11.

mission of sinnes.

Now therfore although thou haue not liued an vpright and pure life, in eche respect, yet, there is no cause why thou shouldest dispaire, but spædily call vppon the name of the Lorde, without ceassing, and thou shalt be safe. And thus begin thou to saye: *Rom. 10.*

O most mercifull GOD, O father of all compassion, father of our Lorde Jesus Christ, bée mercifull vnto mée a sinner, haue compassion on me a poore wretch, and make haste to helpe me, for that most bitter, yea moste precious passion, and death of Jesus Christ, thy onelye begotten sonne, and our onely redéemer and sauiour. Enter not into iudgemẽt with thy seruant oh Lorde, deale not with mée according to my deserts, neyther reward me according to mine iniquities, but receyue me for thine infinite and endlesse goodnesse, and mercies sake. I a wretch, and séely creature, am in thine hand, power, and daunger, oh moste mightie, and merciful God, oh most louing father, cast mee not alwaye vtterlye refused in miserie. I am thine, whatsoeuer I am. No man can comfort me, no man can helpe me besides thée onelye. Thou art the true *A praier. Psal. 143.*

propulsour and driuer away of all mischiefe from men. Thou art the most sure and readie helpe, ayde, succour, and defence. Thou art the moste strong tower. Thou art O God, our hope and strength, thou art a very present help in trouble. In thée O Lord doe I put my trust, let me not be cõfounded, let me neuer be ashamed, my hope béeing in vayne, but deliuer me in thy righteousnesse. Bowe downe thine eare to me, make haste to deliuer me. And be thou my strong rocke and house of defense, that thou mayest saue mé. Thou art my strong rocke & my castle. Thou art my Lorde, my porcion is in thine handes. Lighten thy face vpon thy seruant, and saue me O Lord in thy mercie.

Psal. 46.
Psal. 31.

Further, thou that art sick, must be chiefly admonished of this point, that thou think not what sinnes thou hast committed, but rather haue before thine eyes to contemplate and loke on, the ymage of Christ, his moste holesome and precious death. Fasten it surely in thy minde, and thoroughly perswade thy selfe, that thou art not nowe oppressed with thy sinnes for Christ, and that they are all layde vpon his shoulders, which taking them vpon him, hath made satisfac-

Esay. 53.
Math. 8.

satisfaction and redemption for vs, so that he will neuer impute them vnto vs, but will freely forgiue them all, euen as we say in the articles of our faith: I beleue the remission of sinnes. *Petr.32.* *Rom.4.*

The testimonies of scripture for the remission of synnes through Christ, must be diligently repeated vnto the sick, whereof, I haue here vnder recited some; that they maye be in a readinesse.

BEholde the Lambe of God, which taketh away ỹ sinnes of the worlde. *Ioan.1.*

We are not redéemed with brickle thinges, as with corruptible siluer, and gold, but with the precious bloud of Christ, as of a lambe vndefiled and without spot. Let these thinges enter into the bottome of thine heart, let these things lift thée vp, and giue thée comforte. There is no cause why thou shouldest doubt of the forgiuenesse of sinnes, if thou constantly professe the name *1.Peter.1.*

of Christ, and trustest in his mercy, he will also take away thy sinnes. If so be that thou nothing stick nor stacker, but vndoubtedlye beléeuest this, nowe thou art become the sonne of God, there is no cause why thou shouldest wauer, there is nothing that thou shouldest feare. Hearken vnto the testimonies of scripture, but so hearken vnto them, that thou mayest surelye print them in thy minde.

Ioan.3. So God loued the worlde, that he gaue his onely begotten sonne, that none, that beléeue in him, should perishe, but should haue euerlasting life. He that beléeueth on him, shall not be condemned.

Math.9. I came not to call the righteous, but sinners vnto repentance.

Math.11. Come vnto me all yée that labour, and are laden, and I wil refresh you. He calleth all men vnto him, he refuseth no man, hee casteth no man in the teeth. Thou art also comprehended in this worde, All. Call vpon his mercy, and he will comfort thée.

Rom.5. God setteth out his loue, that he hath to vs, seeing that while we were yet sinners, Christ died for vs. Much more then nowe, seeing that we are iustified in his bloud,

shall

shall we be saued from wrath thorowe him. God the father, which earnestly loueth thée, would ỳ this gospell full of comfort, shoulde be also declared vnto thée. For Christ was sent vnto thée, and he also died for thée, beléeue onely, and commende thy selfe vnto Christ thy preseruer and defender.

If, when we were enimies, we were reconciled vnto God, by ỳ death of his sonne: much more, séeing we are reconciled, wée shall be preserued by his life. Rom. 5.

Christ is made to vs wisedome, and also righteousnesse, and sanctifyng, and redemption. 1. Cor. 1.

Here, derely beloued brother, take a good hart, although thou bée neuer so great an offender, yet there is no matter, why thou shouldest despaire, but confesse and acknowledge thy selfe before Christ, to be a sinner. Call vpon his mercie, and desire pardon of him, aske forgiuenesse of thy sinnes, and beléeue that Christ is thy onely sauiour, thy health, and iustification, and euer will be, he will both couer, and also abolishe all thy sinnes, that thou shalt neither feare perill nor dammage for them. Rom. 4.

God hath made him to be sinne for vs, 2. Cor. 5.

which knew no sinne, ỳ we by his meanes, shoulde be that righteousnesse which before God is allowed.

Gala.1. Christ gaue himselfe for our sinnes, to deliuer vs from this present euill worlde, through the will of God our father.

Ephe.1. By Christ we haue redemption thorowe his bloude, euen the forgiuenesse of sinnes, according to the riches of his grace.

1.Timo.1. Christ Jesus came into the worlde, to saue sinners.

Haue thou a confidence in these wordes, and giue good credite vnto them, and thou shalt be iustified and saued, as well as saint Paule.

1.Timo.2. Christ Jesus gaue himselfe a ransome for all men.

Constantly beléeue this, and without all question to the contrary, thou art one of that number which shall be saued.

Hebr.10. We are sanctified by the offering vp of the body of Jesus Christ, once for all.

Thou heareſt Christ also speaking vnto thée, in his last Supper, féeding thée with his body, and giuing himselfe vnto thee spiritually, that thou mightest drink his bloud vnto euerlasting life. Where as he sayeth:

Luc.22.

Take

Take eate, this is my body, which is gyuen for you. This doe in the remembrance of me. And likewise when he had supped, he toke the cup saying: This cup is the newe testament in my bloud, which is shedde for you, for the forgiuenesse of sinnes. Doe this as often as ye shall drinke it in the remembrance of me. *Matth.26. Mark.14. 1.Cor.11.*

Thinke thou, dearely beloued, that those wordes were spoken vnto thée, fasten them in the bottome of thine heart. For when he speaketh generally vnto al men, he speaketh to thée also. All things which Christ suffered, shall doe thée good, they shall redownde vnto thine aduauntage and saluation, they shall profite thée as much as they shall the deare saintes of God. *Marc.13.*

Christ himselfe bare our sinnes in his bodie, on the tree. *1.Petr.2.*

Christ hath once suffered for sinnes, the iust for the vniust, for to bring vs to God. *1.Peter.3.*

The bloude of Iesus Christe clenseth vs from all sinne. *1.Ioan.1.*

If anye man sinne, we haue an aduocate with the father, Iesus Christ, which is righteous. Hye it is that obteyned grace for our sinnes. *1.Ioan.2.*

Thou

Thou mayest take moe or fewer sentences of Scripture, for this purpose, euen as thou shalt perceiue the sick to be affected.

The wordes, which thou hast now heard, are not the wordes of man, but of the holye Ghost, which plainly testifie, that God the father, which woulde not the death of a sinner, but that he might be conuerted and liue, for that his feruent loue, which he beareth towardes thee, hath eased, and released thee from the burthen of thy sinnes, & hath layde them on the shoulders of his dearelye beloued sonne, which hath so borne and suffered them all in his body: that they shal neuer be thy condemnation. For if so bee that thou beleue in Christ, God reputeth, and accepteth the death of his sonne, in the stead of a full and sufficient repentaunce, satisfaction and absolution for all thy sinnes. Seeing therefore, thy sinnes layde vppon Christ, coulde not deteyne or keepe him in death, and condemne him: ransome is truly payd for them, and they are all freely forgiuen thee. Beleeue this, and thou shalt liue eternally. Christ himselfe suffered for thy sinnes, & died for them. But he rose againe, and the sinnes of all faithfull beleuers, are

Ezech.18.

Esay.53.

Rom.4.

1.Ioan.2.

by

by his death acquited, purged and clensed, so that the straight iustice, seuere iudgement of God, is aboundantlye satisfied throughe Christ. Nowe therefore Christ is become thine, and all others which beléeue, with al his benefites, with his death, with his resurrection, with his ascension into heauen, with his life, with his merites, and with his glorie. Wherefore Sathan hath no power ouer thée at all, he can not hurt thée, séeing that thou art iustified through Christ, séeing that thou art deliuered from all thy sinnes, séeing that thou art become the child of GOD. God is thy father, earnestly louing thée for Christ his sake, which hath reconcyled, and made attonement for thee. Wherefore be thou of good courage, and reioyce thou in the Lord. For séeing that thou art in the hands of almightie God, thy good and most faithfull father, thou art in safetie, and out of al daunger. For thou art enclosed and compassed about, with the custodie of God, and garde of Aungels. Christ is altogither become thine, he couereth and taketh awaye all thy sinnes, by his innocencie and righteousnesse. No man can by violence plucke thee out of the hands of thy heauenly *Rom. 8.* *Ioan. 10.*

Father.

Father. Thou hast now the victorie, when thou hast suffered and passed ouer this corporall crosse and affliction, the which being truelye compared with eternall life, shall appere very easie, momentanie & but of a short time. Christ was in the like agonie, yea in a far more bitter & more horrible. Ye is gone before thée, he is thine head, to whom ỹ must nédes become lyke, and die vnto sinne, and must lay aside this life, spotted and embrued with wickednesse, that thou mayest after lyue, the true life for euer with thy mayster Christ. Let not thy synnes trouble thée. There is no cause why thy cõscience should be tormẽted, séeing that thy sinnes are now done away and abolished. Thou hast ouercome, and hast cast vnder foote, that malignant spirit which goeth about to worke the destruction of our soules. GOD nowe hath compassion on thée, he careth for thée, he doth defende and kéepe thée, all the fellowship of the saintes and aungels regarde thée. And euen as Christ can not be damned, so lykewise thou canst not be damned, if so be that, thou beleue on him with the full confidence of thine whole hart.

2. Cor. 4. Heb. 6. Ephes. 1.

If sinne, death, and hell, can nothing

hurt

hurt thy Lorde and mayster Christ, neyther can they hurt thée, for thou art misticaly graffed into Christ by fayth, and Christ is effectuall in thée, therefore thou canst neuer be damned. If so bée that, thou thy selfe shouldst beare thy sinnes, and make attonement for them, thou wouldst by no meanes be able to susteyne and beare so great and heauie a burthen, they woulde bée farre to weightie for thée, they woulde deuour thée, as one drowned into the bottome of hell.

But Christ being perfite God, and perfite man, did offer himselfe vp of his owne accord for thee, he did put himselfe in thy roume discharging & paying all thinges for thée, as it is written in the Psalme: I payde them the things I neuer toke. Truely thou didest commit sinne agaynst thy selfe, but Christ purged them, and made satisfaction for thee, and planted thée in libertie, if so be that thou beleeue this Gospell. *Psal. 69.*

Although all the sinnes of ỹ whole world were layde vppon thee onely, yet, God hath grace and mercie sufficient for them, & more than sufficient. God hath promised thee his grace and blessing in Christ, and the same is ratified, certaine, full absolute, and perfite

in

in Christ thy Lorde and mayster. Thou must nedes be saued, if so be that thou kaste thine eyes vppon Christ. For Christ is the naturall sonne of God in diuine substance, veritie it selfe, as touching his humanitie, he is our flesh and bloude. Who will be more sure and certaine, than this Christ, to giue and perfourme the promise of grace, which is himselfe the veritie of his promise, and loueth vs vnfeynedlye, in somuch that he had leuer die, than to disappoint vs in any part of his promise. Wherefore if thou beleue in Christ, thou art now made partaker of his heauenly blessing, thou art now eased of the burthen of thy sinnes, nowe thou art the heire of God, and the fellowe heire with Christ for euer. For heauen and earth shall passe, but the worde of the Lorde endureth for euer. Therefore beléeue and strengthen thy minde with good hope, and doubt not, but GOD is chiefest and almightie, yea, euen for thée, hée became man for thy saluation, hee was also borne for thy sake, hée died on the crosse, hée rose from the deade for thy sake, and ascended into heauen, hée offered vp, and performed all things, which were promised vnto vs.

Hypostasis.

Math. 24.

vs. For all the promises of God, by Christ are yea: and are by him. Amen. Wil herefore desire of God to haue his mercye, and then looke for none other thing at his hande, but mere grace and mercye, and the same for Christ, and through Christ. For without him truly there is no consolatiō, no health, no hope, no helpe or succour. In this onely Christ is all comfort, all ayde and staye, and to be breefe, all the meanes of our saluation. In him is all grace and mercie, much more infinite and greater, more highe, plentifull and abundant, than anye man can eyther comprehende or wishe for. God vouchsafe to graunt vs a sure and constant fayth. 2. Corin. 1.

After this maner, thou shalt comfort the sick body, either with longer or shorter communication, as the matter shal require. And I admonish thee, deare brother in the Lord, that thou withdrawe thy minde, with as great endeuour and studie, as thou mayest, from the horrible contemplation of sinne, and death, and bend all thy thoughts vppon Christ onely, fasten the eyes of thy minde vpon him, cleaue vnto him with all thine heart, and as it were, drinke him into thee,

call

call vpon him with full trust of minde, and commit thy selfe wholy vnto him. For thou shalt finde none other thing in this Christ, than excellent innocencie, righteousnesse, lyfe, and saluation, all the which being deryued from Christ into thée, are nowe become thine, if so be that thou wilt acknowledge him to bée thy redéemer, and authour of thy saluation. Wherfore I warne thée, and do oftentimes beate it into thée by repetition, and that for good cause, that thou renue not or call to mynde the remembraunce of thy sinnes, nor torment thy selfe by waying the multitude and greatnesse of them. Whē thy sinnes are banished farre off from thée, set Christ crucified onely before thine eyes, fasten him in thine hart, let thy whole mynde & senses be surely set on him, cleaue fast vnto him with all thine heart, neuer to be pulled away. By this meanes thou shalt withstande and preuaile against the gates of hell, be they neuer so cruell, be they neuer so horrible, and terrible. Call to minde with how great humanitie and clemencye, with what gentlenesse & benignitie Christ in the Euangelicall history, hath receyued, and bled all sinners, which truelye repenting,

Math.9.

ting, haue asked forgiuenesse, and besought his ayde, and mercy. And thou shalt finde Marie of Magdalene, thou shalt finde the theefe hanged on hys righte hande, thou shalt finde the publicane, Zachæus, and many others, whoim he receyued with marueilous kindnesse, & pronounced them free from all their sinnes, were they neuer so greeuous. For Christ is verie grace it selfe, mercie, aide, consolation, life, ioy, and saluation to all them which desire those things of him, and doe put their trust, and confidence in him. God, which is veritie, and cannot lie, hath promised all these things for Christ his sake vnto vs. He therefore will neuer deceiue vs, beguile vs, nor forsake vs. *Luc.8.* *Luc.23.* *Luc.19.*

Furthermore, it will come into thy minde also, when thou art in daunger of death, if ỹ haue hurted, or endammaged thy neighbour by any meanes, as if thou eyther haue stollen, or taken away any thing from him, or if thou haue slaundered him. Here thou shalt doe euen the same thing, which Christ dyd, hanging vpon the Crosse, thou shalt praye for all thine enimyes, and shalte forgiue them, from the bottome of thine hart, all the wrongs they haue done vnto thee. If *Luc.23.*

any thing of thine be stolen from thée, thou shalt not violentlye require it againe. If thou haue taken awaye anye other mans good, restore it againe if thou maye, or prouide that it may be restored againe, neyther shalt thou kéepe any thing priuie, but shalt confesse it vnto God, and aske forgiuenesse of the same, and bee sorie that thou hast so offended. If so be that thou be not able for thy pouertie to repaye the thing thou hast wrongfully taken, it shall be sufficient, if thou forgiue others, which haue done eyther wrong, or violence to thée in body, or goods, or haue take away thy good name. If (I say) thou forgiue them with all thine hart, there is no cause, why thou shouldest be carefull. Be of good comfort, and doubt not but God will forgiue thée, the wrongs which thou hast done vnto others. Truely hée can not but release his sinnes, which forgiueth hys neighbour. For he himselfe hath taught vs this order, and waye of recompensing, and lossing. If yée shall forgiue other men their trespasses, your heauenlye father shall also forgiue you.

Math 6.

Whether

Whether the sick may lawfully seeke the Phisitions helpe, and vse phisick, or no.

THe sicke body shall neyther despise ỳ phisition his help, nor haue it in admiration. Let hys chæfe hope bée stedfastly fastened vpon GOD, which as hée alone dyd put the soule into the body: So he onely taketh it awaye, when it pleaseth him. Sometime notwithstanding, the Phisition is to bée sent for, least wée shoulde séeme to tempt God. For séeing medicines of themselues neyther can restore health, nor cause diseases, yet, notwithstanding, when they are ministred of a naturall wise phisition, well exercised in reasonable rules, they are wholsome, and worthylye called the handes of God, as Herophilus witnesseth, the which thing also holye scripture testifieth. For it is written: Honor the phisition. For the most highest hath created him, for necessities sake. The most highest hath created medycine out of the earth, and the prowdest man

Eccl. 38.

will not abhorre it. Tellers of destinyes, inchauntours, wicked conjurers, and deceyuers, which pretende to cure the sicke with false prayers, and orisons, are to bee driuen awaye, and eschued, as the pestilence. For Witches are the handes of the deuill, and not of almightie God, by whose worde, and power, all things ought to bee gouerned.

What is to be done, when death bringeth terror, and feare vpon vs.



You shalt think that death is conquered and vtterlye destroyed by Christ. And except Christ hauing compassion on vs, had suffered death for vs, ỹ feare of death woulde haue troubled vs, with great and horrible heauinesse, and intollerable tormentes of minde. But death being ouercome, and destroyed by Christe, the soules of them, which trust in him, can not dye and perishe, but they go straight wayes vnto christ, after their departing out of this bodye. As the Theefe beeing in extremitye

heard

heard it sayed vnto him: This daye thou shalt be with me in paradise. The body in the meane season resteth in sure hope, to rise againe in the last daye, vnto that most blessed immortall lyfe, with great glorye, magnificence, and honour, as renewed, and clarified, that it may liue togither with the Soule, for euer wyth Christ, and all his elect, amongst whome we shall finde many, which were either our friends, or kinsfolks here in this worlde. Therefore holy Scripture calleth the death of godly men, a sleepe. For ỹ verie same our brickle, fraile, weake, mortall, and corruptible body, shall be raysed vp in the last day, as a man stirred out of his sleepe, and forthwith, death extinct, and abolished, it shal appeere incorruptible, glorious, beautifull, sounde, healthfull, immortall, whole, pure, perfite, & spirituall, as it is written vnto the Corinthians. And hereof the Psalmist sayeth: Right deere in the sight of the lorde, is the death of his saints. *Luc.23.*

The death of godli mẽ is called a sleepe.

1 Cor.15. *Psal.116.*

Waigh those things diligently in thy minde, deerelye beloued, that thou mayest not be seduced with the wicked world, which supposeth vs vtterly to dye, the body togither with the soule to decaye, and perishe,

and that no part of vs shall remayne, after the departing out of this lyfe. But they are farre out of the waye, and greatly deceyued therein. Our body is not so vile, and so little regarded in the sight of God, but great honour, glorie, and saluatyon, is prepared and appointed for it. For the verie same body, which we carie about with vs, and the same which lyeth vpon the bedde afflicted, and tormented, the verie same bodye (I say) renewed, and glorified, shall liue togither with the Soule for euer. If so bee that we shoulde leese our body, and neuer recouer it againe, the death of saintes were not precious, and honorable, but vile, horrible, and most cruell. Wherfore these things considered diligently, thou shalt support, and holde vp thy wauering mind, erected by sure hope in the sentences of holy scripture. Beleeue them, and doubt nothing at all. For it is vndoubtedly true that I tell thee. As the body of Christ beeing buried, euen vntill the thirde daye, rose againe the thirde day vnto a new and eternal lyfe, neuer to die againe: so the bodies of all them, which haue slept in Christ, that is to saye, which haue beleeued on Christ, doe rest in their graues one-

ly

ly for a time, to rise againe in the last daye, in sure hope of the most ioyful, and glorious resurrection, into a new and perpetuall life, where shall bée neyther sinne, nor anye death, calamitie, or any other thing, than righteousnesse, innocencie, lyfe, ioy, blisfulnesse, and saluation worlde without ende. God which is of infinite power, and verity it selfe, hath promised those things. They shall therefore come to passe vndoubtedlye. Therefore trust thou stedfastlye vnto hys promises. *Apoc.21.*

Furthermore, the testimonies of scripture for the resurrection of the flesh, are diligently to be thought vpon, and earnestlie to be beaten into our mindes by often repetition. Thus doth saint Paule teache vs, that we strengthen one another wyth such communication of the resurrection, that we mought thereby bee comforted. There can be none more certaine, nor more plentifull consolations giuen vnto vs, than those which we séeke out of the testimonies of holye scripture, for the approbation of the resurrection. Wée declare not the wordes of man, but of God, which surelye, and mightily will performe, and bring to passe, all *1.Thes.4.*

that he hath spoken. No man can alter the wil of GOD, no man can let, or hinder his purpose, and counsell. His power cannot be measured, he is true, and faythfull, his goodnesse, and mercie is endlesse. Therfore let no man doubt thereof.

The testimonies of scripture, for the resurrection of the deade.

Math.23. The iust men shall shine as bright, as the Sunne, in the kingdome of their Father.

Ioan.5. Verily, verily, I saye vnto you, hee that heareth my words, and beléeueth on him that sent mée, hath euerlasting lyfe, and shall not come into damnation, but is escaped from death vnto lyfe.

Iohn.6. This is the will of him, that sent me, that euery man which séeth the sonne, and beléeueth on him, haue euerlasting life, and I will rayse him vp at the last day.

Ioan.8. Verily, verilye, I saye vnto you, if a man keepe my sayings, he shall neuer see death.

Ioan.11. Christ sayde ỳ Lazarus did sleepe, which notwithstanding, had yelded vp the ghost, whose dead bodye was committed vnto the graue.

graue. But Christ restoreth the dead vnto lyfe againe, and calleth those things which be not, as though they were. Therefore he addeth this saying: I am the resurrection, and the lyfe. He that beléeueth on mée, yea though he were dead, yet shall he lyue, and forthwith after those wordes, hée rayled vp Lazarus, which had laine foure daies in his graue, being putrified, and smelling. *Rom.4.* *Ioan.11.*

And bicause we are fearefull, and faint-harted by nature in those agonies: that wée may haue the better helpe to beléeue, that there shall bée a Resurrection, many were restored from death to lyfe, in the dayes of the prophets, and the apostles.

Christ rayled vp from death to lyfe the widowes, *Luc.7.*

He rayled vp also the maister of the Sinagoge his daughter. (Jairus was his father.) *Luke.8.*

He restored Lazarus vnto life. *Ioan.11.*

Peter likewise made Tabytha aliue again. *Act.9.*

Paule reuiued Eutychus. *Act.20.*

Heliseus the prophet reuiued his Hostesse dead sonne. *4 Reg.4.*

Helias the prophet reuoked the womans childe of Sareptha to lyfe againe. *3 Reg.17.*

God also assumed, and toke vnto him, that

Gene.5. 4.Reg.2. that two most holy, & mighty men: Enoch, and Elia, rapte alyue both bodye, and soule togithers, oute of this fraile, and wretched world, that he might by them giue vs some taste, and signification of the true lyfe to come, least we also shoulde beleeue, that no parte of vs remayneth after this miserable lyfe, according to the opinion of the heathen gentiles, and Epicures.

Furthermore, the faint harted sick body, is to be admonished, that he remember, and thinke what that greatest, and mightie lord, both of lyfe, and death, Jesus Christ sayde in saint Luke his gospell: Weepe not, for the damsell is not deade, but sleepeth. Mans reason harde of beleefe, notwithstanding the secrete mysteries of God, did laugh these wordes to scorne. But Christ making it true, verifying his words, restored the dead mayden vnto lyfe agayne, as sone as he had spoken the wordes. The very same lord Jesus Christ, wil receiue thy soule, and will preserue it, and in the last day he wil restore thy body vnto thy soule againe, & will couple them vnto eternall life.

Luc.8. } Jairus daughter.

Ioan.5. The time shall come when al they, which are in their graues, shall heare the voyce of the

the sonne of God, and they that haue done good, shall come forth vnto the resurrection of lyfe. If so be that the spirite of him, that raysed vp Jesus from death dwell in you, euen hée, that raysed vp Christ from death, shall quicken your mortall bodies, bycause that his spirite dwelleth in you. God hath raysed vp the Lorde Christ, and shall rayse vs vp by his power. The.xv.chapter of the first epistle to the corinthians, is ful of most swéete, and effectual consolations hereof, no golde is to be compared vnto them. Saint Paule in the same chapter so knitteth, and fasteneth oure resurrection vnto the resurrection of Christ, that it may not bée pulled, or separated from it, as by this reason. Christ is risen againe from the deade, the which thing is most certaine. Therefore without all doubte, wée also shall ryse againe. For Christ is our heade, and wée are hys members mistically. This head is not wout his members, neyther doth he leaue, and forsake his members. Where Christ is there shall we be also. For we are members of his bodye, of his flesh, and of his bones. Who can sufficiently declare, according to the worthynesse thereof, that vnmeasurable

Rom.8.

1.Cor.6.

Ephe.4.5.

Ioan.12.

Ephe.5.

glorie,

glorie, of inestimable, & vnspeakable grace, and mercy, that God descending from heauen into the lowest partes, did vouchsafe to become a mortall man, that this fraile, and brickle nature of man, vnited vnto his diuine nature, mought be brought vnto euerlasting life, being made partaker of the heauenlye kingdome, by the infinite, and incomprehensible might, and efficacie of his diuinitie, and godhead. If we beleeue, that so great riches were bestowed vpon vs, and that so blessed a lyfe remayneth for vs, how I praye you, can we be false harted, or troubled in minde? The nature of all faithfull people, which haue beene both before, and also since Christ, and those which are yet to come, without all question, hath put on immortalitie in Christ, being perfite God and perfite man. The comfort therefore of Christ his resurrection, is most plentiful, and effectuall, wherewith saint Paule doth strengthen the mindes of the Corinthians, where as he saith: Christ is risen from the deade, and is become the first fruites of them, that sleepe. For by a man came death, and by a man came the resurrection of the dead. For, as by Adam all dye, euen so by Christe, shall

1. Cor. 15.

shall all be made alyue, and euery man in his owne order. The first is christ, than they that are Christs. Here saint Paule maketh a similitude of naturall things, wherby the resurrection maye bee the more clearely, and manifestly perceyued. And the similitude is taken of drie seede, which the husbandman casteth into the earth. It dieth, & rotteth after a fashion. Yet notwithstanding, that which is committed vnto the earth, doth not vtterly perishe, but it commeth forth of the earth againe, freshe, and new, with a pleasant, hansome, ioyful forme, and shape. And euen so shall our bodye rise againe, not corruptible, brickle, frayle, feeble as now it is, but faire, cleane, beautifull, strong, of perfite force, and immortall vnto euerlasting lyfe.

This is the way by this corporall death, vnto true, and eternall lyfe, into our true countrey. Flesh, and blood cannot inherite the kingdome of God, wherein is nothing but lyfe, and therefore this mortalitie must put on immortalitie. Then shall the saying come to passe, which is written: Death is swalowed vp into the victorie, they nowe which beleeue in Christe, haue ouercome sinne, 1. Cor. 15. Esae. 25. Osee. 13.

sinne, death, and hell. They therefore contemning death, & being strong and bolde in Christ, will say: Hell where is thy victory? Sinne is the sting of death, the lawe is the strength of sinne. But prayse be vnto God, which hath giuen vs the victorie, through our lorde Jesus Christ.

We will adde also, other sentences of scripture, conteyning plentifull comfort.

1 Cor. 4. HE that raysed vp the Lorde Jesus Christ from death, shall rayse vs vp also.

Phill. 3. Oure conuersation is in heauen, from whence wee looke for a Sauiour, euen the lorde Jesus Christ, which shall chaunge our vile bodies, that they may be fashioned lyke vnto his glorious bodye, according to the working, whereby hee is able to subdue all things vnto him.

Colos. 3. Ye are dead, and your lyfe is hydde wyth Christ in God. When Christ, which is our lyfe, shall shewe himselfe, then shall yée also appeare with him in glorie.

I woulde not, brethren, haue you ignorant concerning them which are fallen a slæpe, that ye sorrow not, as other do, which haue no hope. For if we belæue that Jesus Christ dyed, and rose againe: euen so they also which slæpe by Jesus, will God bring againe with him. 1. Thes. 4.

And saint Paule doth comfort Tymothe his scholar in the articles of the resurrection by these wordes: Remember (sayth hæ) that Jesus Christ, being of the séede of Dauyd, rose againe from death, according to my gospell. If we are dead with Christ, we shall also liue with him. If we suffer wyth him, we shall raigne with him. 2. Timo. 3. 2.

Saint Paule sayeth, that Christ, by the grace of GOD, shoulde tast of death for all men. And in the same place he sayeth also, that Christ was made partaker of our flesh and blood, that is to saye, he became perfite man, that hæ might put downe through death, him that had lordship ouer death, that is to wit, the Deuill, and that he might deliuer them, whosoeuer through feare of death, were all their lyfe tyme in daunger of bondage. Heb. 2.

God saued vs, and called vs with an holy 2. Timo. 2.

calling,

calling, not accoꝛding to our deedes, but accoꝛding to his owne purpose, & grace, which grace was giuen vs thꝛough Chꝛist beforꝛe the woꝛld was, but is now declared openly by the appꝛering of our sauioꝛ Jesu Chꝛist, which hath put away death, & hath bꝛought life, and immoꝛtalitie to light.

1. Ioan 3. We know ỹ we are translated from deth vnto lyfe, bicause we loue the bꝛethꝛen.

1. Ioan. 4. In this appꝛred the loue of God to vs warde, bicause that God sent his onely begotten sonne into the woꝛld, that we might liue thoꝛow him.

Iob. 19. I am sure that my redeemer lyueth, and that I shall ryse out of the earth at the last day, and that I shall be clothed againe with this skin, and see God in my flesh, yea, I my selfe shall beholde him, not with other, but with the same eyes.

He that diligently doth meditate & thinke vpon these testimonies of scripture, cannot chuse but take much comfoꝛt, and gꝛeat ioy therof. Saint Paule may be a most euident example thereof vnto vs, which hartily reioyceth in his owne behalfe, that he knoweth Chꝛist, and the power of his resurrectiõ, Phil. 3. whereby our death is slaine. Now therefoꝛe

death

death is dead vnto all them, which beléeue in Christ, there is nothing nowe in death terrible, which is to be dreaded, and feared, besides the onely ymage and shape thereof. Euen as a serpent béeing kylled, kéepeth notwithstanding that his olde and fearefull figure, but hath no power in him to doe harme, and euen as the lyue Serpentes dyed, when the brasen serpent was loked on, which Moyses set vp in the wildernesse, by the might of the power of God, and the Iewes could not be infected, with venome of the lyue serpentes: Lykewise also oure death is dead and made harmeleſſe, and nothing to be feared, if we loke vpon and beholde the liuelye death of Christ, wyth the eyes of our faith. And to bée short, death is like the verie ymage and shadowe of death, yea, more rather she is the beginning, and entraunce into the true lyfe. Christ, which is the veritie it selfe, saieth: If a man kéepe my wordes, he shall neuer sée death. Now, I pray you, may this be? I will shewe you howe. A man, that trusteth in the mercye of Christ, by the faith which he hath taken out of the gospell, is so incorporated, as I maye ſs terme it, and so vnited, and coupled vnto

Num.21.

Ioan.14.

Ioan.8.

his lorde, and mayster Christ, which is the true lyfe, that he may not be pulled or separated from him. This body therefore is sundred, and deuided from the Soule, in moste sure hope of the glorious resurrection, vnto euerlasting lyfe. For within short space, the body shal be restored againe vnto the soule, that they maye both enioy felicitie. And he that thus beleueth in Christ, shall not see eternall death of body and soule, that is to witte, perpetuall damnation, which is the true death. For the death of godlye men, is a going forth, and a departing out of this mortall life, into immortalitie, vnto Christ, vnto the aungelles, and vnto all the saints.

Ioan.14.

The death of godly men, is a going forth into the cõpany of the elect.

What is to be done, when hell, or eternall damnation, comming in our minds, doth feare vs.

THe malignaunt spirite maketh man verie solicitous, & pensiue about hys predestination, putting those cruell, & horrible thoughts of predestination in hys mynde.

What

What if thou shouldest not please God? What if he hath vtterly cast thée off? How knowest thou, that thou art one of ỹ number of them whome God hath elected, and chosen vnto euerlasting lyfe? These, and the lyke temptations, are most bitter, and doe most græuously torment, and vexe the minde. Wherefore thou must here stande fast on both féete, as the prouerbe is, and it is nædefull, that thou constantly defende thy selfe in this conflict. But if thou wouldest obtaine the victory in this battell, thou must set vpon him, by this policie, & craft. Forthwith, as sone as these temptations come vnto thée from the Deuill, beware thou enter not into disputation wyth him, beware thou deale not with him, neyther answere him againe. But put him off from thée, chased awaye with these wordes, and cogitacions. Sathan get thée hence, depart vnto thy destruction. For it is writtē: Thou shalt not tempt the Lorde thy God. Séing that God hath endued mée alwayes with most large, and infinite benefites, according to his Fatherly loue towardes me, seing that he hath giuen me this lyfe, and hath nourished, and preserued the same euen hitherto, seing that Matth. 4.

he hath heaped me vp, with all kind of good-nesse, what madnesse were it for mée, to doubt of his mercie: Séeing that through baptisme he hath appointed me into ỹ number, to bée one of the receyued flocke of the christians, seing that he hath called me vnto the gospell of his grace, wherein he hath promised to be my Father, why shoulde I not then loke for al goodnesse at his hands: Why should I not assure my selfe of him in all things: Wherfore shoulde not his great good will, and kindnesse towardes mée, alwayes be remembred of mée, for my staye, and comfort: What néede many words: It is a most folish, & perillous thing, to yéelde our minds, & studie to such cogitations concerning predestination, but forthwith confound, & preuent thou such cogitations, with others, wherwith god would haue thy mind to be occupied, & preuented, ỹ is to wit, wyth those, which Christ himselfe hath appointed, where as he saieth: Yée that beléeueth in Christ, shall not perishe, but shall haue euerlasting life. Yearest thou, that he which beléeueth in Christ, which acknowledgeth Christ to bée hys sanctification, saluation, and iustification, cannot be damned, and

Ioan. 3.

1. Cor. 1.

that

that hée shall be partaker of eternall lyfe: How many soeuer therof doe trust vnto the mercie of Christ, without all doubt, they be of the number of them, which are chosen vnto lyfe euerlasting, being foreknowne and foreordayned in Christ, nowe already written in the booke of lyfe. And those which are predestinate vnto eternall lyfe, are made and become, lyke vnto the ymage of Christ. For they conceyue there faith, for the which they are counted to bée iust before God, of none other thing, but of the worde of God. They are saued therfore, by this faith, that is to saye, by the trust and hope of mercye, freely gyuen vs for Christ hys sake. Those things are most certaine and true. God can neyther be deceyued, nor deceiue any man. This is the purpose, and intent of God, our most bountiful father, and the true louer of mankinde. He from the beginning hath so purposed, so foreknowne, so before determined those things. There is no cause therefore, that thou shouldest be letted, or feared with those things, which that enimie enuying our saluation, and pretending the destruction of our soules, putteth in thy mind and layeth against thée. Sée onely that thou

Ephe.1.

The iust man lyueth by faith.

Gala.3.
Abac.5.
Rom.1.
Ephe.1.

beléeuing in Christ, doe comforte thy selfe in the confidence of his mercye, and there shall be no perill at all. For if thou fasten thy hope, & trust on Christ, Christ is made
Ioan. 6. thine, and thou art Christes. If he haue re-
Roma. 4. déemed thée, thou canst by no meanes bée damned, and perishe. For he that beléeueth on Christ, is drawen vnto him by the fa-
Ioan. 10. ther, and he will haue them to bée saued by him, & none of them to perish. Wherfore sée that thou haue a good hart, sée that thou beléeue constantlye on Christ, and conceyue sure hope of him. How many soeuer beléeue on Christ, the same are predestinate vnto euerlasting lyfe. We must therefore, fasten our eyes vpon Christ, wee muste flye vnto him. This our onely and trye sauiour, is to be taken holde on by faith, if we intende to be saued. Here let euery mã diligently way, that earnest exhortation of Saint Paule, whose words are these: Let vs runne wyth pacience vnto the battell, that is set before
Hebr. 12. vs, loking vnto Iesus, the author, and the finisher of our fayth, which for the ioy, that was set before him, abode the crosse, and despised the shame, and is set downe on the right hande of the throne of God.

Fur-

Furthermoze, Chriſt foz vs, and foz oure ſakes ſuffered all temptations, wyth the which being moſt greeuous, he was vexed, and troubled, the ſame ſaint Paule bearing witneſſe therof ſaying: We haue not an high prieſt, which can not haue compaſſion of our infirmities, but was in all pointes tempted lyke as we are, but yet withoute ſinne. Let vs therefoze, go boldlye vnto the ſeate of grace, that we may receyue mercye, and finde grace to helpe in tyme of neede. *Hcb.5.*

Print thoſe things, deerely beloued, in thy minde. Firſt Chriſt was giuen vnto vs foz this purpoſe, that hee might redeeme vs, reconcile vs, and make vs partakers of euerlaſting ſaluation. Secondly, that he might be an example vnto vs, to leade, and paſſe ouer a godly lyfe. Therfoze if ſo be that thou deſire to finiſh thy lyfe wel, and vertuouſly, ſee that the death of Chriſt, being ſet befoze thine eies, thou ende thy lyfe after his example. Foz Chriſt is ſet befoze vs, as a paterne to be followed of vs, in oure lyfe and conuerſation, in all afflictions, and in our death. No man lyueth godlye, no man ſuffereth aduerſitie, no man dyeth well, except he ſet befoze him the lyfe, and death of

Christ, and doe folow the same. The death of all godly men, is abolished, & swalowed vp in the death of Christ. Wherefore, thou shalt consider, & diligentlye meditate, what kinde of death he suffered, how he behaued himselfe in those agonies of all other moste bitter, when he hanging on the crosse, was troubled, and pestered with most greeuous temptations. Folow this Christ, as nere as thou mayest, calling for helpe at Gods handes.

How Christ was tẽpted on the crose. *Mark.* 15. *Math.*27 *Luc.*23.

First, he was tempted wyth death, when as it was said vnto him: He saueth others, but himselfe he cannot saue. As though they shuld say. Now he is vndone, he must die, and perishe for euer, no man shall delyuer him, and pluck him out of our hands. After this manner, that the olde, and mortall enimye will bring the terrour of death on thee. But so muche the bolder go thou against him, pluck vp thine hart, and strengthen thee in him with a sure hope. Christ will subdue, and treade vnder foote that enimye, and thou also shalt ouercome him by Christ. Hold vp the shield of faith in Christ. *Ephe.*6. *1 Pet.*5. Christ is the Lorde, he is the king of glorye, and he is the Lord of lyfe, he is not subiect

to

to death, but liueth and reigneth.

This thy Lorde, and reuenger, will not suffer death to exercise hir tirannye vppon thée. He cannot deceiue thée, neyther can hée lye, séeing that he is the veritie it selfe. Conceyue thou this truste, and confidence of him. Assure thy selfe, to receyue all goodnesse at his hands, and thou shalt lyue with him for euer. And for that he woulde haue the grée-ued with temptations, and to suffer death of bodye, it is done onely for thy commoditie. Thou must therfore leaue and forsake thys lyfe, if thou wilt enioy euerlasting lyfe. So after this lyfe, thou shalt in the ende begin to lyue in déede. Furthermore, this corporall death profiteth thée to this purpose, that when thou hast tasted the bitternesse, and sharpnesse therof, thou mayest trie, & know, how feruent the affection of Christ his loue was towardes thée, what an vnestimable benefite he bestowed vpon thée, that he dying for thée, did praye, and made satisfaction with his bodye for all thine offences, death throughly extinguished, and abolished, and the gates of hell throwne downe, destroyed and also broken. For thou couldest neuer any other wayes know, and vnderstand the

strength

strength, and power of life in Christ, which hath swalowed vp our death, thou shouldest not know the largenesse of his benifits, neyther shouldest thou be able to giue so harty thankes to Christ, thy Lorde and Redeemer. Wherfore, seing that Christ doth liue, thou also shalt liue by hym, and this same death shal be vnto thée a certaine, happy, & wholesome slépe. It shall be also an entrance, and gate into that true and most blessed life.

Secondly, Christ was also tempted wyth sinne, when they dyd reuile, and vpbraide him, as a verie wicked man, and giltie of
Matth. 27. most græuous crime. If thou be the sonne of God, come downe from the crosse. Thou sauest others, why doest thou not saue thy selfe also? What other thing meane these contumelious wordes, then that they supposed, and thought that he deceiued the people by fraude, dole, slight, wiles, naughtie craftinesse, and that he was not in déede the sonne of God, yea, they iudged him rather to be most wicked, most abhominable, and most worthy of reproch. Euen likewise Sathan will tempt man, being in daunger of death, he will present vnto him whatsoeuer hæ hath done, and committed against the

com-

commaundement of God, and will put into his minde, whole wainlodes, as it were, of sinnes, the same heaped vp, into a greate abundance, that by the outragiousnesse, and greatnesse of sinnes, he maye bring man into desperation, which staggereth, and doubteth of Gods mercie, and pardon. And here thou must stand fast, and strongly, and shalt entertaine thine enimy assaulting thée with these wordes: I confesse that I am a moste manifold, and grœuous sinner. But Christ frée from all sinne, he, that innocent lambe, in whose mouth was founde no guile, hath suffered cruell death for my sinnes, hœ hath clensed them all, be they neuer so great, nor neuer so many, and hath made sufficient satisfaction for them all. Christ hys death, is the propitiation for all my sinnes. Christ verelye hath suffered all my fœblenesse. He in dœde hath caryed all my sorrowes. He was wounded for mine iniquities. He was smitten for my sinnes. By his woundes am I healed. He hath taken vpon him all my sins, I now acknowledge none I thanke Christ, which hath payed ransome for them all. 1. *Pet.* 2. 1. *Ioan.* 2. *Esay.* 53.

Thirdely, he was also tempted with hell, or eternall damnation, when they obiected against

Math.27. against him, saying: He hath trusted in the Lorde, let him take him, let him saue hym, bycause he will haue him, as though they should say: All his hope in God shal deceiue him. God is his aduersarie, and abhorreth him, and will cast him awaye for euer, as one thrust downe into hell. When the same tempter prouoketh thée wt suche lyke temptations, take hæde thou stand fast. There is no cause why thou shouldest feare, there is no cause why thou shouldest tremble. Let the thing, which he offereth, and presenteth vnto thæ, nothing moue thæ at all, bée it neuer so græuous. Put out of thy mynde, and banish awaye farre from thæ, as well sinne, as death, and hell. They haue no power ouer thæ, if thou fasten thine eies vpon Christ. Take holde on him, and commende thy selfe wholye vnto him. Christ is thyne and he bestoweth himselfe wholy vpon thæ. He hath redæmed thée from the tirannie of the deuill, and euerlasting damnation by an inestimable price. This Christ is thyne innocencie, thy lyfe, and thy righteousnesse. Take héede onely that thine heart be neuer withdrawne from Christ crucified, by any temptations. If thou cleaue fast vnto thys

Christ,

Christ, ỹ shalt be safe, against all the gates of hell, as one that is placed vpon an high, most sure, and inuincible rocke, that thou mayest cry out with Christ: I haue set God alwaies before me. Ye is on my right hand. Therfore I shal not fal. Wherfore my hart was glad, and my glory reioyced, my flesh also shall rest in hope. Thou hast shewed me the pathes of lyfe. In thy presence is the fulnesse of ioye, and at thy right hande is pleasure for euermore. Thou arte become, through such a faith in Christ, the childe of God, the brother & felow heire with Christ, and partaker of eternall lyfe. This fayth iustifieth the righteous, that is to saye those which beleue in Christ. For this faith, thou shalt be reputed the blessed child of God, thy heauenlye Father, and when thou departest hence, thou shalt enter into the kingdome of heauen, prepared for the elect children of G O D, from the beginning of the worlde.

Psal.16.

Roma.4.
Gal.4.
Roma.3.
Gala.3.
Ephe.2.
Math.25.

But if so be that thy faith wauer, and be doubtfull in temptations, and when thou doest not suffer moderately, and pacientlye ynough ỹ will of thy heauenly father, when thy loue towardes God is somewhat colde,

when

when thy hope is weake, and slender, and for this cause feareſt, least thou shouldſt not well accorde with God, or lest he will be offended with thee. Truely this is a moſt greuous, moſt painefull and hard temptation. But thou shalte thinke in thy minde, and perſwade with thy selfe that Christ suffered for thée moſte intolerable, and inuincible temptations, wherein there appéered no helpe, comfort, ayde, or defence, any where wherein God and the whole worlde séemed to bée his moſt cruell, & malicious enimies, when that hée cryed aloude: My God, my God, why haſt thou forſaken me?

Inuincible touching mere mãhood.

Oh horrible and moſt cruell temptation, Oh good God, how sharpē, how greéuous, how cruell, how bitter was the death which he suffered for vs, that he might make the waye of the croſſe eaſie for vs. Therfore séeing that Christ willingly put him selfe in subiection, and dypped himselfe in thoſe so horrible, and intolerable sorowes, and calamities, oure moſt louing heauenly father wylling the same out of doubt, he alſo vnderſtandeth and knoweth our infirmity, out of doubt hée taking compaſſion on vs, will not extréemely deale wyth vs, but will

rather

rather beare with our imbecillity, & weakenesse. Doth not he himselfe calling all men vnto him say: Come vnto me, al ye that labor, and are heauie laden, and I will refresh you? what more plentifull, what greater comfort, I pray you can be giuen vs? Truly many & very greeuous things, do molest, & trouble mã. For what thing can more greeuously feare, what thing can more cruelly vexe and torment his conscience, ouerwhelmed with sinne, then when he doubteth of the mercie of God, when hee dreadeth least God be his aduersarie, and will reiect him, when he is not able to conceyue thys fayth of his mercie, and doth imagine himselfe to be cast awaye as a drie member that is cut off? Be present here O Jesus Christ, wyth thine aide and helpe, here we haue neede of thy comfort, let not this black, violent, and horrible tempest of troubles ouerthrowe, and drowne wretched man. But there is no cause why we shoulde doubt. Christ is true, he will make his promises to appeare, he will helpe vs and refresh vs. Therefore where as thy fayth is not strong ynough, where as thy hart is striken with feare, and trembling, where as thou feelest thy selfe to *Math.11.*

doubt

doubt of Gods mercye, and hast well neere no faith at all: strayght wayes call vppon God, bewaile thy miserie, and lacke of beléefe before him, seeke for his ayde and succour, by feruent prayer, and hee wyll both helpe and refresh thee, and by this meanes thou shalt glorifie him. Ye hath taken vpon him thus to do, and he wil bring it to passe. But take heede especially thou cease not to
Cor.1. call vpon God. Beseech thou without all ceassing, the father of all consolation, and comforte, with sighes, comming from the bottome of thine hart, that he turne not his face from thee. Laye thy weakenesse vppon him, and poure out into his bosome al other things, which trouble, and torment thee.
Luc.17. Crie out with his disciples, O lord increase
Math.9. my faith. Likewise say thou with the father of the lunatike childe: Lorde I beleue, helpe thou mine vnbeléefe. Make hast O lorde to helpe me, before that I, oppressed with this weight, be drowned. Thy mertie is aboue all thy workes, O most mercifull, O most bounteous father, O Lorde God of my sal-
Psal.43. uation, my succour, and refuge, enter not into iudgement with thy seruant. Christ is my righteousnesse, redemption, and inno-

cencie,

rencie, which suffered most bitter and cruell death for my sake. Let those thinges moue thee O father of all compassion. Haue mercie on me for this thy sonnes sake. Confirme and strengthē mine hart, by faith in Christ. Comforte mée with the consolations of the holy ghost, that I maye enioy the true ioyes in Christ for euer.

If thou after this maner labouring, striuing and fighting with thine imbecillitie, and weakenesse, accusing and bewayling thyne incredulitie and faint courage, doe take holde vppon Christ, and sticke fast and sure vnto him once taken, desiring and beséeching his ayde with continuall and earnest prayers, ẏ he will vouchsafe to fulfill all things lacking in thée, substituting himselfe in thy roume, if (I say) ẏ thus do, then all shall be in good case, all things shall goe well with thée, and there shall be no perill. For truely these two thinges, to beléeue in Christ, and to cal for faith by earnest prayer, doe not much differ one from the other. Although thou be weake, and endued with a féeble mynde, let this thing notwithstanding comfort, and aduaunce thée againe, that God hath commaunded, and willeth

that we shoulde call vpon him, and that he
Psal. 45. hath promised to heare beneuolently, and to helpe vs when we call vpon him. Furthermore, as nothing is more iustlye desired of God, than true faith: euen so he heareth no prayer sooner and more willingly, than that wherein man finding no goodnesse in himselfe, acknowledging his infirmitie, hys weakenesse and miserie, accuseth his vnbelieefe, bewayling and lamenting the same, desiring to haue fayth with plentie and wofull sighes & earnest prayers. These sighes, these prayers, this small faith, be it neuer so little, is in déede a godlye and a bright sparkle, and the séede of God, which neuer riseth without the efficacie, and working of God in vs, which speaketh of Christ, by
Esay. 42. the prophete Esay: A bruised réede shall hée not breake, and the smoking flaxe, he shall not quench. Wherfore sée that thou beléeue constantly on Christ, or beseeche him at the least wise with hartie prayers, that thou mayest beléeue, bewayling thine vnbeliefe, before God. If thou doe those things, thou shalt nothing doubt but thou art reckened righteous before God, and to be his childe, whiche not without consideration, nor in vaine,

vaine, did laye our weakenesse, and all our sinnes vppon Christ, his onelye begotten sonne. Christ himselfe sayeth in saint Mathew: Blessed are ỹ poze in spirit. Foz theirs is the kingdome of heauen. Blessed are they that mourne. Foz they shal receiue comfoz. Blessed are they which hunger, and thirst after righteousnesse. Foz they shall be filled. These wozdes were spoken vnto thée allo, they doe wel agrée and accozd in thée. Thou doest mourne, and art sozie foz thy wicked lyfe, it grieueth thée from the bottome of thine hart, thou doest thirst and hunger after righteousnesse, haue a good hope, and be of good cõmfoz, and thou shalt obtayne the thinges which thou doest desire, and nowe thou art reputed iust befoze God through Christ. Foz that cause thou shalt commit thy soule into the hande of God the father, after the example of Christ, and saint Stephan saying these wozdes: O mosse mercifull father, I giue and commit into thyne handes my spirite, yea, rather thy spirite, séeing that thou hast giuen it me, ioined vnto my body foz a season, seing that it is thine own ymage and likenesse, made after thine owne similitude, sæing that thine onely be-

Esay.53.

Math 5.

Rom. 4.

Acto.7.

Gen.1.&.2.

gotten sonne did shedde his moste precious bloud, for ỹ redemption thereof. O most fauorable father, O God of all mercie & compassion, I ernestlye commend this my spirit into thine handes. I am thine, whatsoeuer I am. Receiue thine, I beseche thee, preserue him, and giue him eternall life through our Lorde Iesus Christ, thine onelye begotten sonne. Amen.

Of the making of a testament, and confession of sinnes vnto God.

The testament is to bee made of all them that maye lawfully make a will, and gyue legacies, when there yet cõsisteth and remaineth perfite minde and memorie in the bodye. Least if they prolong that businesse vnto the last moment of life, they bee preuented by death. Therfore, it shal be wisdome for him, that hath lawfull heires, to referre all the care of making his testament vnto them. If so be that he haue borowed money, and be indebted to any man, he shal openly

openly declare it, and prouide for the payment of that he oweth. This being done, let him remoue and put from him all them, which trouble him with matters of this worlde. Wherein manye men doe offende, which bring in doubtes vnto him, which is now at the point of death, of his testament, and other externall things, and sometimes doe compell him to subscribe, & that against his will, being readie to die, refusing and detesting their importunitie, which will not suffer him quietly to die, than the which friends, what thing cã be more vnfriendly?

After this, if the maner and kynde of his disease will suffer him, let him endeuour rather to cure his soule than his bodye, by a shorte confession vnto God, but simple and without dissimulation, and let the elders standing by, put him in remembrance of repentaunce, grounded vpon a sure fayth, and deuotion, and let him call for Gods mercie from the bottome of his heart, and purpose and entende the amendement of life, if hée happen to escape. But if so be that happily no elder, or coũsell giuer may be had, let not the sick straight ways fall into desperation, as some presumptuous people are wont to

doe for the lacke of a priest, but let him declare his vnrighteousnesse, and open hys conscience vnfeynedly vnto God himselfe, which according to his clemency wil vouchsafe to accept the desire of the minde, in the steade of the fact, and will of his peculiar grace, fulfill of himselfe that which lacketh in the outwarde signes of the sacraments of the Lordes supper, which he desireth to receyue. For through him the Sacramentes are made effectuall, which after a fashion are seales of his diuine benevolēce towards vs. But he saueth man when nēede doth require, without these signes, onelye so that there be no neglecting or contempt of the sacrament, but faith, and a readie good will is therevnto.

The sacraméts are seales of Gods mercy towards vs.

Of the sacrament of the lords supper.

Eucharistia.

LEt the sicke body earnestlye desire to haue the most royall sacrament of thankesgiuing to bee brought and ministred vnto him, after ỹ his minde is purged by a true, and a perfite

perfite cõfession made vnto almighty God, as is afore sayde, and let him especially beware, that he come not to that banquet or heauenlye table with inurous handes, and spotted conscience. For we may not thinke, that those greéuous threatnings are vaine, and of none effect, which saint Paule maketh mention off. Therefore after that hée hath examined and prepared himselfe for that purpose, according to his power and capacitie, let him deuoutly record and speak these words. 1. Cor. 11.

A praier.

O Lorde thou art the wayfaring cottage of our pilgrimage, wherewith we are refreshed and nourished, as long as we host in the desert of this worlde, and runne in this course. Bring me therefore, O Lorde, into the lande of the liuing, into the region of the quick, by the receyuing of this thy body, whereas I may beholde thée face to face, in the glory of the father. When we haue thus prayed, let him with a sure fayth, receyue the sacrament of Christ his body, in the remembrance of his death and passion. Psal. 27.

And when the communion is ended, if it be perceiued, that no skil of phisick may cure his disease, then let the elders pray ouer the

Ioan.5. sick bodye, not vsing any magicall prayers, as the heathen were wont to doe, but earnestly calling vpon ỹ name of Iesus Christ, wherevnto there is no kynde of inchauntment comparable, or lyke effectuall, and see that he haue a confidence and affiance in your prayers, then will God heare you, and preserue him that is sicke, and he shall not onely haue the health of his bodye, restored vnto him againe, if it so be good & expedient for him: but if he haue happilye committed sinne, as commonly the sickenesses of the body doe spring out of the enormities, and naughtinesse of the minde, they shall be forgiuen him, at the prayers of the elders, if that both they which praye, and hæ for whom they do praye, bée of a stedfast and constant fayth.

Bodily sicknesses doe spring out of the wickednesse of the minde.

The

The sorow which many take, more than is requisite for the death of their parents and friendes, ought to be tempered by the right rule of reason.

IT is the part of an heathen gentile, rather thã of a christian man, to giue himselfe onelye vnto teares, refusing al temperance and moderation of reason in sorowing, the which thing is conuinced, and manifestlye reproued by this reason especiallye, bicause that they, which are sorrowed for, cannot be reuoked, and called backe agayne vnto life by weeping, be it neuer so much, or neuer so long continued and vsed. Therfore those teares are vaine and of none effect, bringing no fruite or commoditie with them. The which thing king Dauid hath declared vnto vs, by an example worthie of memorie, which fasted and wept abundantly. As long as the childe, borne vnto him of Bersabe was sicke, and languished, he gat himselfe alone, and lay flat on the grounde, praying 2. Reg. 4.

prayng vnto the Lorde for the health of the childe. But as sone as he vnderstode by his seruauntes, which whispered togithers, that the childe was deade, he casteth off his sadde and mourning garmentes, and apparelled himselfe in freshe aray, he washed his face, and when the table was layed, he did eate chearefully. Whereat his seruantes maruailed, and thought, that when he had vnderstode of his childes death, ỹ he woulde the more afflict himselfe, which, whilest the childe was yet liuing, did pine himselfe, with fasting and wæping. He sayd vnto hys seruauntes, demaunding why he did so. I haue fasted and wept for the infant, whyle he yet liued. For I said: Who can tell if the Lord peraduenture will giue me the infant, that he may liue: But now, seing that he is dead, wherfore should I fast: What, can I call him againe: I shal rather go vnto him, than he shall reuert and come agayne vnto mæ. By the which wordes truely, Dauid wisely declared, that we ought not to lamẽt and sorrowe for him, which cannot be reuoked and called backe againe vnto life.

¶ This sermon of saint Cyprian is alreadỹ translated into Englishe, by the famous learned,

learned, and worshipfull knight, Sir Thomas Eliote. Wherefore I did omit the same, least happily the prouerbe shoulde be verified on me: *Cornicum oculos configere*, to endeuor to pricke out the Crowes eyes. And saint Cyprian in his sermon entituled of mortalitie testifieth, that hée was often admonished by diuine reuelation, wherin God commaunded him that he shoulde openlye warne all men, and should teache them by preaching, that the brethren which depart out of this worlde by Gods calling, ought not to be lamented, and that such wayling is lothsome and hated of God.

Yet notwithstanding it is mæte that we should sometime participate our teares, cõming of a naturall zeale of the minde, and the syncere affect of compassion, but moderated by the right rule of reason, least wee should séeme to haue an hart as harde as an adamant stone, and to haue loued our frend little or nothing at all. For Christ our lord, the absolute & perfite figure of all vertues, louingly lamented dead Lazarus. And Marie, and Martha, were highlye commended, for that they lamented their brothers burial. And those friendlye women, which diligently *Ioan.* 11.

Luc.23. Math.27. gently stode by Christ, when he suffered his passion vpon the crosse, were therefore worthily praised, bicause they wept for him, when he was deade and buried. We reade also in the actes of the apostles, of S. Stephan the first martyr, that godlye men prouided for him all that appertayned vnto the funerall of his buriall. Yea, and furthermore, Ecclesiasticus doth admonish vs, to weepe for the deade, but not immoderately, or any long time, saying thus: Weepe ouer him that is deade, bicause the light fayleth him. Make but little weeping for the deade, bicause he is come to rest. Also verie many epistles of the holye father saint Hierome, comforting vs vppon the death of our friendes, are of great efficacie for the same purpose whereof I now entreate. For they perswade by the authority of holy scripture, and strong reasons, that they ought not immoderately to be lamented, which chaunge their life with death. As that Epistle which he wrote vnto Heliodorus, vppon the death of Nepotianus, that, which he wrote vnto Paula vpon the death of hir daughter Blesilla, and that which he wrote vnto Tyrasius of the death of his daughter, and the

Acto.7.

Eccle.22.

rest

reſt of that moſt reuerend father his epiſtles, touching the like matter and argument.

A precept contayning an exhortation vnto all them which profeſſe the name of Chriſt.

NOw humbly deſire, & hartily beſéech you, by the mercie of God, as many as are called by ỹ name of Chriſtians, that once in the ende, yée forſake your olde darkeneſſe, and horrible errors, and returne vnto better prowfe of life, and to harken vnto the wholeſome receyued worde of God, w̃ great deſire of a pure heart, and deuotion, knocking without ceaſſing, and that ye call vpon the father of heauen through Chriſt, that he wil inſtruct vs, and lighten vs with the true knowledge of Chriſt, that we may liue ſoberlye, righteouſly and godlye, in this preſent lyfe, refuſing the wickedneſſe and concupiſcence of the worlde, loking for that bleſſed hope and appearance of the glorie of almightie God, & Ieſu Chriſt our Sauiour, which gaue himſelfe for vs, that he might redæme

Paræneſis.

Tit. 2.

1. Peter. 2. redéeme vs from all our iniquities, & clense vs to be a peculiar people vnto himself, and folowers of good workes.

That worde of grace, light, and all comfort, hath shyned vnto vs, by the exceeding benefite of God. We haue verie manye notable examples in holye scripture, testifying the abundant goodnesse, long suffering, and clemencie of God towardes vs, whereby we maye easilye perceiue, howe that he woulde not haue vs to bée cast awaye, but that wee Ezech. 18. should be conuerted and liue, how soone his wrath, be it neuer so iust, waxeth colde, how soone he letteth passe the punishment which we deserue, when we thinke on the amendment of our life, earnestlye repenting. Let vs also, dearely beloued, flie vnto God in all our afflictions, béeing moued therevnto by these thinges. Let vs desire him with continuall prayers, that he will vouchsafe mercifully to forgiue vs all our sinnes, for that his welbeloued sonne Jesus Christ his sake, and that he will vouchsafe to preserue, nourish, defend, and comfort vs, and to be briefe, he will vouchsafe to be our present aide, and succour in all necessities.

2. Reg. 14. As soone as Dauid, béeing cast into extreme

treme perill when there died thrée score and ten thousande, within fewe dayes, by the fiercenesse of the pestilence, did flye vnto God, confessing his sinnes, desiring pardon for them, earnestly calling vppon the mercy of God, & building an aultar in the threshing floure of Arefnath the Iebusite, and offered vp burnt sacrifice, and peace offringes, God toke compassion on the lande, & the plague ceassed from Israell. After this example call you also vpon the grace and mercie of God, confessing your sinnes, offering vp vnto god an acceptable sacrifice of a penitent and contrite hart, and hée will be present with you, and helpe you, and will neuer forsake you.

Likewise God sent the prophete Ionas, and threatned to ouerthrowe & destroy that moste famous and populous citie Niniue. But as sone as the Niniuites did repent at the preaching of Ionas, GOD toke mercy on them, forgaue their offences, and did withholde his punishment. Followe their example, and mistrust not ỳ mercye of God. His arme is not yet abreuiated & shortened. Ye both can and will helpe vs, so that wée call for his ayde and succour, and will not refuse *Ionas. 3.*

refuse his grace, when it is offered vnto vs. Doth not he crie out by S. Paule, & plainly testifie that he is rich vnto all them that call vpon him?

Rom. 10.

Peroratio.

I hartilye desire you, dearelye beloued brethren in the Lorde, to take this my simple treatise in good part, whereby I, a weake member of yours, am desirous to doe you good, being other members in the Lorde, as farre forth as I might, both for breuitie of time, & also the health of my body not being perfite. I had liefer comforte you face to face, if it might so be. But seeing it maye not be so, I will somewhat make amendes in shewing my ready good will and charitye towardes you by prayer. Wherefore, I beseeche Iesus Christ, that true and most approued meane, the most plentiful Apothecary, that he will vouchsafe to make this Phisick for the soule, collected & atchieued out of this apothecaries shoppe, that is to wit, out of the riche storehouse of holy scripture, to bee effectuall in your harts, that true faith may encrease in you, the loue both towardes

God,

God, and your neighbour may be feruent in you, that yee may be patient in all troubles and aduersitie, that yée diligently following Christ his example, may cleaue and sticke fast vnto him, euen to the yéelding vp of ỹ last breath, in sure hope of eternall life, thorow Iesus Christ.
Amen.

The ende of the Booke entituled, Physick for the Soule.

¶ A fourme and methode, or right order to comfort the sicke.



You must for a surety determyne with thy selfe, O Christian, which art troubled and grœued with sickneſſe, that thou art not afflicted by hap, or chaunce, but by the purpose, and permission of God. Whatsoeuer disease there be, calamitie, heauinesse, or infelicity, which happeneth vnto the godlye, it commeth all by the determination, and wyll of God, which gouerneth all things. For in him we liue, moue, and haue our being. He made vs, and not we our selues. And doubt not, but he sendeth this sickneſſe, whatsoeuer it be, of his good and fatherlye loue, not to the intent that he would thereby destroy thée, but that hee might call thée to repentance, and that he might stirre vp, and exercise thy fayth. For afflictions are the sure and vndoubted signes, and tokens of Gods great mercy, and fauour towards vs. Salo-

Act. 17. Psal. 99.

Afflictions are the to-

mon

mon sayth: †Whom he loueth, him doth he correct, he scourgeth euery childe whome he receyueth. Thy most mercifull heauenlye Father, which loueth thee earnestly according to his good purpose, and zeale towards thee, doth withholde, bridle, and mortifie thine olde man by this sickenesse, like as it were tyed with chaynes, that thou mayest the more gladlye, and with the better good will, as it were fasten thy body vppon the crosse, as a sacrifice offered vp with Christ. Therefore this thy disease, wherewith thou art troubled, is a fatherlye correction sent vnto thee, not for that purpose, that thou shouldest be lost, or cast away, but that thou shouldest be made the better, and bee quickned. God thy father peraduenture doth see, that thine olde Adam wareth vntractable, immoderate, and vnruly, and euermuch giuen to affections, not able to gouerne, neyther to inhabite, or withhold himselfe. Therfor he layeth this bande or collar vpon him, he bindeth him fast with these fetters, and chaynes, he shutteth him into this prison, and dungeon, he tyeth him with this clog that he may bridel, that he may kepe down and restreine him, that he do not seduce, and

kens of Gods fauour.

†*Prouer.* 13.
†*Eccle.* 30.
†*Heb.* 12.

cast thy most dære, and prectous soule into perill. The flesh, and blood doe resist, & are more strong in thæ, than the spirite, & here God is present with thy spirite, & doth ayde him against the fierce, and vnbrideled will, and rebelling flesh, that he maye subdue, vanquish, and bring it in subiection. If so be that thou shouldest haue good, and perfite helth of body, perchaunce the flesh, as it is prone, and ready vnto nothing but euil, had brought and seduced thæ into many, & grieuous sinnes against GOD, whereby his wrath stirred vp, & prouoked against thæ, should make a waye for thy soule vnto hell, and malediction. Thy heauenly father preuenting this daunmage, and perill, carefull and prouident for thæ, and thy saluation, doth kæpe downe and restraine, as it were with putting on a bridell vpon thy flesh, & leadeth it awaye captiue, raging & rebelling against ỹ spirite by all meanes possible, that it be not tumbled into the stinck, & puddle of sinne, but that it be brought vnder, and become obedient vnto the spirite. Seing that this is the will of thy moste louing Father, and sæing that all thinges shall redownde vnto thy profite and saluatiõ, take very good

hæde

hæde that thou ſtriue not againſt the good will of God, and that thou be not contrarye to him, but ſuffer thou pacientlye, and praye that his fatherly will bæ done, that hée vſe thæ at his pleaſure, and that thou wilt nothing, but that ſhall ſæme beſt vnto him, that all things may be done vnto the laude, and glorie of God, & that thou mayeſt haue his grace quietlye and moderately, to ſuffer his croſſe, layed vppon thée. For pacience bringeth experience, experience bringeth hope, and hope maketh not aſhamed. Here thou haſt matter, and occaſion to learne, and exercíſe pacience in all afflictions, and troubles. Firſt thou doeſt learne that God afflicteth, and puniſheth thæ with a fatherly correction, and that thou learneſt by experience. For except thou ſhouldeſt knowe by praſe, & experience how wholſome a thing it is for man wholy to commit himſelfe vnto GOD, and to be obedient vnto his good will, and pleaſure, euen as Dauid ſayeth, it is good for mæ that I haue bæne in trouble: thou were not able to conceiue certaine, and ſure hope of hym, thou ſhouldeſt not know his fatherly loue, & good will towards thæ, which is hidden in ſecret, if thou dideſt

Roma. 5.

Pſal. 119.

deſt not proue it before, by this croſſe and rodde. But when thou haſt learned it before by experience and haſt now ſome taſt of that matter alreadie, thou doeſt not faynt, and fall into deſperation by any afflictions, but thine hope moreouer encreaſeth, when thou haſt oftentymes tryed Gods preſent ayde, and helpe. And although he ſometime for a ſeaſon, as it were wincking at the matter, doe ſuffer thée to ſticke faſt, and ſincke into daungerous places, yet at the length notwithſtanding hée reacheth thée his helping hande, he taketh thée vp and doth preſerue thée. He ſuffereth thée ſometimes to ſwim and to be ouerwhelmed with waues of this lyke, but he will not ſuffer thée to be vtterlie drowned. Hereby thou mayſt aſcertaine thy ſelfe, that he will not forſake thée, or caſt thée awaye, ſeing that he hath ſo often preſerued thée, when thou waſt in daunger.

Therefore by afflictions thou doeſt learne to conceiue, and nouriſhe ſure, and vndoubted hope of God, that thou mayeſt truſt vnto him in moſt grœuous diſeaſes, & puniſhments, where there appéereth no ſuccour at all, being now inſtructed after what meanes he delyuereth, & preſerueth his ſeruants.

Thou

Thou hast learned that God sendeth afflictions vpon thee, not in his wrath, but in his fatherlye loue. The which thing when thou arte thorowlye perswaded, and art taught by experience, thou mayest patientlye looke for Gods ayde and succour, and not dispaire, but constantlye trust, that in the ende he will helpe thée, although he hide himselfe, prolonging, and deferring thine ayde, and deliueraunce neuer so long. And by this meanes thou shalt perceiue and vnderstande at the last, that disease, or affliction is not sent vnto thee for that purpose, that thou therby shouldst be destroyed, but that the glorye of God mought be manifestly shewed, and that all things mought turne vnto thy saluation. He that can after this maner commit, and giue himself wholy vnto God, beleuing, & trusting in his promises, shall neuer die. The which thing euen Christ himselfe affirming w̄ an othe, least happily we should somwhat doubt, doth say: Verily, verily, if a man keepe my worde, he shal neuer se death. And in an other place he saith: I am the way, ỹ verity, & the life. He that beleueth on me, shall lyue, although he were dead: And whosoeuer lyueth, and be-

Ioan.8.

Ioan.14.

Ioan.11.

læueth on mée, shall neuer dye. Sée that thou diligently kéepe these wordes of Christ, fastened in the bottome of thine heart, and herewith thou shalte lift vp, and strengthen thy wauering minde. He that belæueth on Christ, shall not tast of death. He that belæueth on me (saith Christ) hath eternall lyfe, and this is eternall lyfe, that they acknowledge thée, to be true God, and him whome thou hast sent Iesus Christ. Eternall lyfe first beginneth in this worlde. †For he, that hath Christ, hath the true lyfe. For Christ is life, and is the victorie it selfe. Therefore he will not deceiue vs, †but all the promises of God in him are yea, and are in him. Amen.

Ioan.17.

Eternall lyfe beginneth in this worlde.

†Ioan.14.

†2.Cor.1.

And to the ende, that thou shouldest nothing doubt, but that God wil performe his worde, and make his promise good, hée hath assured and bounde him selfe vnto thée, by a certaine peculiar league and signe, put, and added vnto thy body. For he coueted, and desired thy saluation, when he sent hys sonne into the worlde, to the intent he should offer hymselfe, vnto death for thée. Hée did foremake, and assure a league of grace through Christ, that he woulde frælý giue thée euerlasting lyfe, if thou beleue, and art baptised

Ioan.3.

that

that he would neuer forsake thée, that hée will be thy father, that he will crowne thée with grace, and mercie. And thy baptisme is the seale and token of this league, whervnto his promises being added, it is requisite, that thou stick fast vnto them. For hée gaue this signe that thou shouldest nothing doubt of his couenant, and promysed grace. Thou art baptised into the death of Christ, as saint Paule sayeth, that his death should be made thine, and that he shoulde make satisfaction in all thinges for thee, and thou hast put him on in thy baptisme, that thou shouldest wholy bée in him, and hée in thée. Therefore baptisme is a league, lifting vp, making merie, and quieting thy conscience before god, as saint Peter beareth witnesse, that hée wyll neuer condemne thée for thy sinnes. For thou iustified by fayth, art at peace with God. A quiet, calme, and pacified conscience, is the true peace. And thou hast receiued baptisme as a most sure token, and certaine seale of this iustification, and remission of sinnes, that thou shouldest stedfastly beléeue, that God will haue mercye on thee, that he wyll preserue and delyuer thée.

Baptisme is a seale of saluatiõ.

Roma. 6.

Gal. 3.

1. Pet. 3.

Rom. 5.

The true peace.

Now

Now therefore, seing that God fauoureth thee, and will be thy father, and wyll neuer forsake thée, and seing that thou hast receyued an infallible token, and testimony hereof, commende, and vtterly giue all the matter, and thy selfe also wholy vnto hym, and be thou obedient vnto his good wyll & pleasure, and thou must patiently abide, and suffer his hande, whither he will haue thee to dye, or lyue, so that his owne blessed will may be done, vnto his owne prayse & glory. Albeit it is not possible, that thou canst bée damned, if thou consecrate, and dedicate thy selfe wholy vnto him, surely trusting in his mercie, promised for Christ his sake. For he hath conditioned, that he will be thy father. And bicause he is true, when thou doest acknowledge him to be thy Father, and doest looke for, and hope to receiue all goodnesse of him, he cannot but be thy father, and preserue thee, by what meanes soeuer he sharply vseth thée for a little space. Seing therefore, he hath promised to be thy father, & thou trustest vnto his promises: without all question, he taketh earnest care of thée, and all thine. Wherefore thou shalt commend vnto him, not onely thine owne body, but also

thy

thy wyfe and childzen, and kinsfolkes and frendes, and to be shozt, all that thou hast and doubt not, but he will be vnto thée, in the steade of a verie father, a wyfe, a true friend and cosine. Fo2 hitherto he hath vsed thée as a dispensatour, and steward in those things. But now séeing that he will haue thée to lay aside the function of this office: he wil appoint in thy roume an other steward fo2 them, which shall diligently, and faithfully take care of them. If thou hope fo2 this of him, and lo2ke fo2 it with a full confidence of hart, there is no doubt, but he will do as I haue tolde thée. Wherefo2e put out of thy minde all care of them, and commit it vnto God. Be rather carefull fo2 thy selfe, pro-uide fo2 thy soule, and thinke how to yéelde it vp vnto God.

And seing that God hath frélye fo2giuen thée all thy sinnes fo2 Chzist his sake, hée wyll require nothing of thée at all fo2 this his great, and inestimable benefite, but that thou againe fo2giue, from the bottome of thine heart all them, which haue offended thée. And he doth pzomise that he will remit all our trespasses, if we fo2giue other men their misdéedes. Therefo2e when thou hast *Math.6.*

so

so forgiuen all offences vnfaynedlye, ỹ thou neuer reuiue them, nor call them vnto memorye againe, praye also for them, which haue done thee harme, according to the doctrine and example of Christ, and if thou recouer, help them næding thine aide, as much as thou mayest. If thou haue such a minde voyde of strife, enuye, malice, and wrath, thou hast also a signe and token, that God hath forgiuen thée thy Sinnes. For fayth whereby thine heart is purified, and clensed exercising hir selfe, and bringing forth hir fruits, according to Gods infinite benefites, cannot chose but likewise forgiue, and doe good vnto hir neighbour. This fruit of loue and charitie testifieth, and doth ascertayne thee, that thy fayth is a true, & a liuely fayth seeing that she bringeth forth good, and true fruites. †This is the thing, that saint Peter would haue, whereas he biddeth vs to giue the more diligence, to make our calling and election sure by good workes. For he meaneth that those workes are witnesses, and signes, that thou art chosen, and adopted of God, to be his sonne, vnto the ioyes of eternall saluation.

A liuely fayth, bringeth foorth true fruites. †2 Pet. 1.

But thou shalt not hope, dærely beloued, that

that God will forgiue thee thy sinnes, for the payne and greeuousnesse of thy Crosse & sickenesse. † For there is none other saluatiō, there is none other recompence for thy sins, then the onely death of Christ. God truelye respecteth none other thing in this case, hée accepteth none other thing, but his deerely beloued sonne. This is the lambe of God, which taketh away the sinnes of the world.

Payne cannot merite the remission of sinnes. † *Act.4. Ioan.1.*

And this thy sickenesse and paines cannot make satisfaction vnto God so muche as for thy least offence, much lesse, can it deserue saluation. As S. Paule testifyeth, saying: I suppose that the afflictions of this life are not worthy of the glorye which shall be shewed vpon vs. No creature, neyther in heauen, neyther in earth, no Angell coulde mitigate, and patifie the wrath of GOD the father, then this thy disease and temporall affliction, is much lesse able to asswage it. And farther it was requisite, ỹ he which would pacifie that wrath, and reconcile god vnto man, should be both God and man, as one ready to pleade, and make intercession betwéene God being offended, & man condemned. Therefore it behoued the sonne of god to be made man, that he might appease

Roma.8.

Peter saieth Act.4 there is no saluation in any other thā in Christ

and

and satisfie the wrath of his father, & deliuer vs from it, as ỹ prophet witnesseth saying: He taketh away our infirmities, & beareth our paines. God hath laid our iniquities vpon him, I haue smitten him (sayth god) for the sinnes of my people. And S. Peter sayth: By whose stripes we ar healed. Thy sinnes therefore are forgiuen thee for this thy lorde Christ his sake, and for none other thing in all the world. For none afflictiõs, be they neuer so bitter and grœuous, can helpe vs. Christ is our only iustification, redemption, satisfaction and saluation.

Esay. 53.

1. Pet. 2.

1. Cor. 2.

God hath made him to be sinne for vs, that knew no sinne, that we by his meanes shoulde be righteous. Wherefore if thou beleeue, thou art nowe become the sonne of God. If thou be the sonne of God, thou art also the heire of God, and the fellow heire with Christ. If so be that eternall life bée the inheritaunce and gift of God, as Saint Paule doth call it, thou canst not deserue it by the paynes and griefe of thy sickenesse. But God woulde haue thee punished wyth this disease vnto this ende and purpose, that thou shouldest therby keepe downe, breake, and mortifie this thine old man, that at the length

2. Corin. 5.

Ioan 1. Roma. 8. Gal 3. Rom. 6.

length he maye cease from committing of sinne, the ende whereof commeth onely by this corporall death. And for this cause wee must die, that oure soules may depart vnto euerlasting salvation. For death is the gate and entraunce vnto eternall life, where, in the ende we are deliuered from all calamities, †miseries and wretchednesse, from all errours and deceytes of the Deuill, that we shall no more be defiled with the moste filthy spottes of sinne, neyther shall we bee seduced into heresies, or errours, neyther be cast headlong into desperation. Then there shall be an ende of all euilles, of all aduersities, and discommodities. Then shall wee rest in the Lorde, and shall obtaine lyfe and euerlasting ioyes. Death therefore is not to be detested and abhorred, yea, rather it is earnestly to be desired and imbraced, seeing that we passe thorowe it into eternall ioyes. And that is a most true saying, which saint Paule speaketh: That all things vnto the godly, shall turne vnto good. Truelye death vnto the worlde seemeth to bee a thing most odious, most horrible and cruell, but vnto the beleeuers it is moste sweete, pleasant, and acceptable. Although our olde Adam doth

1. Cor. 15.

Death is the enterance vnto eternall life.

† Apoc. 21.

1. Cor. 15.

Rom. 8.

doth tremble at hir comming, abhorreth, & escheweth hir. Our inward man notwithstanding is ready, chéerefull, quick, and willing to die, seing that he vnderstandeth and knoweth that he shall be deliuered from all filthinesse of sinne, wickednesse, vice, and wretchednesse by hir, and shall go forth vnto eternall ioyes.

How those are to be comforted which lye in the daunger of death.

GOD thy good and moste louing father, hauing compassion on thée déerely beloued, doth cal thée out of this most miserable and wretched life, wylling to translate & bring thée vnto himselfe: into the perpetuall ioyes of the celestial life. Therfore giue and commende thy selfe and all thyne wholye vnto him, and whatsoeuer hee will haue done, will thou the same also. And say thy will be done O God my father, and not mine. Cry vnto Christ as the théefe did, which hanged on the crosse: Remember mée O lord when thou

Matth.26. *Mark.14.* *Luc.22.* *Io.6.Lu.23*

thou commest into thy kingdome. Crie wᵗ the publican: O lorde be mercifull vnto me a wretched sinner. Crie instantly with the woman of Cana, that heathen gentile: Oh sonne of Dauid, haue mercie on mee. And doubt not, but Christ will heare thee calling on him, and haue compassion on thée. He will forgiue thée thy sinnes, and thou shalt be with him in paradise. Therefore, take thou holde by this Christ, sticke fast vnto him, and see that thou commit thy soule vnto him. Crie thou with this Christ crucified vnto GOD, which is father vnto you both: In thée, O lorde I put my trust, let me neuer be put to confusion, deliuer me in thy righteousnesse. Bowe downe thine eare to mée, make hast to deliuer mee. Be thou my strong rocke, and house of defense, that thou mayest saue mée. Thou art my strong rocke, and my castle, be thou my guide also. Into thy handes I commend my spirite. Crie thou with Dauid also: O lorde thou art my strength, the lorde is my stony rock, and my defence, God is my sauiour, and my buckler, the horne also of my saluation. Vnto thée, O lorde haue I lifted vp my soule, my God I haue put my trust

Luk.18.

Math.15.

Psal.31.

Psal.18.

Psal.25.

in thée. O let me not be confounded. Leade me forth in thy truth. For thou art the God of my saluation: Call to remembraunce, O lorde, thy tender mercies, and thy louyng kindnesse, which haue bene euer of olde. Oh remember not the offences of my youth, but according to thy mercie, thinke thou vpon me O lord, for thy goodnesse. For thy names sake O lorde bée mercifull vnto my sinne, for it is great. Turne thée vnto mée & haue mercy vpon me, O bring thou me out of my troubles. Forgiue mée all my sinnes, O keepe my soule and deliuer mé. Let me not bée confounded. For I haue put my trust in thée. If thou call for Gods ayde, and succour after this maner, God will helpe thée in a conuenient time, and will say as it is writ-
Psal. 91. ten in the psalme: Bycause hée hath set his loue vpon me, I will therfore delyuer him, I will set him vp, bycause he hath knowne my name. He shall call vpon me, and I will heare him, yea, I am with him in trouble, I will delyuer him, and bring him to honor. Wherefore O thou christian, here fyght a good fight, fight thou valyantly, stoutelye, & constantly, as it becommeth a true christian to doe.

Beware

Beware thou giue no grownd, nor go backwares, there is no perill. Thou fightest not here alone. But the King Jesus Christ is thy captaine in this agony. Follow him going before thee in this conflict. This thy capitaine shall be thy reuenger, & he shall saue and defende thee in this battell from all the enimyes of thy soule, from all perill, & from al calamitie. He is not a king as others are, but he is of infinit, and vnspeakable power. He hath vanquished, and subdued for thy sake, death, sathan, and hell. Death is swalowed vp into the victorie. Christ dyed for thee. Therefore eternall death, hath no power on thee. Christ descended into hell, that he might deliuer thee frō this eternall darknesse. Be thou therfore of a valiant & stout courage, runne into the frunt of the battell with a bold hart, put away all feare, here is no daunger. There is no cause why thou shouldest feare the seuere, & straight iudgement of God. Jesus Christ is thy mediatour before God. He is thine aduocate, & patrone. He is both thy bishop and priest. He hath recōciled thee vnto God, and hath restored vnto you his fatherly loue, which was alienated from thee, for thy sinnes sake. God now

Esay. 25. *Osee. 13.* *1. Cor. 13.* *1. Ioan 2.* *1. Timo. 2.* *1. Pet. 2.* *Rom. 5.*

Esay. 63. *Ioan. 14.* is now thy father for Christ his sake. He taketh care of thée. He intirely loueth thée, as his most tender childe. Now seing that this so mightie a king standeth on thy side: who shall be able to trouble thée? Who shall be able to assault & inuade thée? Who I praye thée shall be able to doe thée wrong? What daunger can there be? Hearken what saint Paule sayth: If God (sayeth he) be on oure side, who can be against vs? Which hath *Rom 8.* not spared his owne sonne, but hath yelded him vp for vs all, how can it be, that he also will not giue vs all things w̄ him? Who shall goe about to laye anye crime against Gods elect? It is God that iustifieth. Who is he then that can condemne? It is Christ that died, yea rather which is rayled vp againe, and is at the right hand of God, and there maketh intercession for vs. Who shall separate vs from the loue of GOD? I am thorowlye perswaded, that neyther death, neyther lyfe, neyther heigth, neyther depth, neither any other creature, can be able to separate vs from the loue of God, which is in our lorde Iesus Christ. Seing that therfore Christ is giuen thee with al his riches, with all his righteoulnesse, innocency, and salua-

tion,

tion, eternall life is giuen thée also. Saint Paule testifying the same, vnto the Corinthians, sayeth. That Christ is made of God to vs, wisdome, and also righteousnesse, and sanctifying, and redemption. Therefore, see that thou haue all thy hope, and confidence placed and fixed vpon this Christ, and vpon this corner stone. This stone is a sure, soûde and firme foundation, whereunto thou mayst leane, and safely commit thy self. No tempest, be it neuer so black, and boisterous no shower, no stormes, are able to throwe downe, and ouerturne this foundation. Let al thy hope and aide (I say) be placed and set on this Christ, cast thy selfe vpon him, sticke fast vnto him, let no temptation, or calamitie, be able to withdrawe, and pull thee from him, although all thinges séeme to happen vnto thée very absurdly, and ouerthwartly. Although flesh and blode doe interpret it farre otherwise, and reason thinke it contrary, although the Deuill doth nowe and then whysper in thy minde, saying: That thou arte vndone, that God is highlye offended with thée, that thou hast deserued the paine of hell fire, and that thou must be damned. For fayth is a substaunce, that is to wit, an

1. Cor. 1.

This stone is Christ.

1. Pet. 2. Esay. 28.

Heb. 11.

Hypostasis. expectation of thinges hoped for, that is of promises, and ἔλεγχος, that is as much to saie, as a sure argument, and knowledge of things that are not sæne. Thou muste beléeue with that holy Patriarch Abraham in hope, ouer and aboue hope. Thy fayth, and hope muste resist, and set it selfe against all those thinges, which eyther blynde reason suggesteth, either that πολυτεχνικώτατος our most subtile, and by all meanes most crafty enimy, going about to worke vs deceyt, and our destruction, doth instill and poure into vs. Wherfore thou must learne well the maner and custome of God, which hée vseth in preseruing those that are hys. Loke whome he wyll lift vp into Heauen, him will he first sæme to bring downe vnto hell. Loke whome he entendeth to quicken, hym will he first mortifie and kyll. Vppon whom he mindeth to shew his notable mercy, and fauor, he first maketh semblance, trying him, as though he would cõdemne him. Wherefore whẽ thou perceyuest none other thing, but present death, when GOD séemeth to be græuously offended wyth thæ, when that thou thynkest that hée is gone most fardest from thée, and that he hath vt-

Roma.4.
Gen.15.17.
1.Reg.2.

terly

terly forsaken thée, as one refused, and condemned: then is he most nèrest vnto thee, ready to defend, and deliuer thee, he then loueth thée most especially, thē thou art chiefly regarded of him. For when trouble, and affliction commeth vpon vs, then doth he remember his mercye, according to the prophets saying: For his wrath endureth but the twinkling of an eie, he will not be angry for euer. For like as a father pitieth his owne children: euen so is the lord mercifull vnto them that feare him. For he knoweth wherof we be made, he remembreth that we are but dust. But the mercifull goodnesse of the Lorde endureth for euer, and euer. The lorde is full of compassion and mercye, long suffering and of great goodnesse. Wherfore submit, put vnder, giue, and commend thy selfe wholy vnto Christ, closing thine eies, & reiecting the iudgement of thy senses, & reason, take it in good parte, howsoeuer he intreateth thee. Thou must not estéeme, and consider death, and horrour, or the dolours of death, according to the iudgemēt of thyne eyes, sense, and reason: but according to the worde of God. Dauid sayeth; Right déere in the sight of the Lorde is the death of hys *Psal.* 30. *Psal.* 103. *Psal.* 116.

saints. Lykewise he sayth: Blessed are the dead, which die in the lorde. Christ also sayeth: He that beleeueth on mee, shall not tast of death. If any thing therefore come into thy memorie, which attempteth to tourne thée away from Christ, and to cast thée into desperation, put all that out of thy minde, and stick thou fast vnto the liuelye worde of God, meditate and ponder thereon, print it in thy minde, repeating it now and then among. For thou canst neuer vnderstand by the consideration, and sharpnesse of reason, howe it may be done, ỹ by death thou shalt passe vnto the true lyfe, how thou yéelding vpt hy ghost mayest depart here hence, how thy soule may be preserued, and rest in the lorde, euen vntill the last day, and how also thy body being rotten, consumed, and deuoured, with wormes, may come forth at the last iudgement, with a new and a beautifull shape. Reason cannot comprehende this, faith onely can. Therefore, oftentimes thinke thou vpon the articles of thy belárke, diligently consider, and attentiuely examine euery particular thereof.

Apoc.14.
Ioan.8.

After

After what sort he is to bee called vpon, which lyeth at the point of death.



Now sée, dærely beloued in chriſt, that thou fight a good fight. Sée that thou cõſtantly, and valiantly defend thy ſelf, throughly faſtẽ in thine hart, the promiſes of Chriſt thy redæmer. I am the reſurrection, and the life, ſaieth Chriſt. He that beléeueth on me, ſhall lyue, and ſhall neuer ſée death. Chriſt taking vpon him the nature of man, ſubiect to the infirmities of our eſtate, dyd offer vp himſelfe to be a ſacrifice for our ſinnes, dying vpon the aultar of the Croſſe. He by his bleſſed blood did purge and cleanſe the ſinnes of all mankynde. Thys Chriſte will not forſake thée, hée taketh a regarde of thée. Thou canſt ſuffer no iniurie, or calamitie, ſeing that Chriſt doth preſerue, and defende thée. The ſure foundation of God ſtandeth faſt, hauing this ſeale, the Lorde knoweth which are his, my ſheepe héere my voyce, and I know them, and they followe mee, and I giue

Ioan. 11.

2. Timo. 2.

Ioan. 10.

giue vnto them eternall lyfe, and they ſhall neuer periſhe, neyther ſhall any man plucke them out of my hand. My father which gaue them mée, is greater then all, and no man is able to take them out of my fathers hand. And I and my father are one. Wherefore, O dærely beloued in Chriſt, commend thy ſoule vnto God thy Father, which loueth thée ſingularlye. Crie out with thy brother Chriſt, hanging on the Croſſe: Into thy handes, O father, I giue and commend my ſpirite. God the Father of all mercye, bring thée vnto euerlaſting lyfe, and preſerue thée vnto ỹ moſt ioyfull reſurrection of his laſt iudgement. Amen.

Math.27.
Luke.27.

The ende of the fourme and methode, or right order to comfort the ſicke.

¶A prayer to be sayde vnto God for the sick.



Almightye, euerlasting, and most mercifull GOD, which art wont amõgst thy sundry disciplines, and manifolde chastisementes, wherewyth thou doest prouoke, and allure vs vnto thée, to bridle our flesh wyth dyuers diseases, the securitie thereof taken awaye by perillous sickneſſe, and doest both admonishe vs of the ende of oure naughtie, lyfe past, and also of ymminent death through paines, which are hir fore messengers, and likewise of thy iudgement in the last daye, and of the eternall lyfe to come, which shall be reserued for the good, and godly vnto glorie, and felicitie, but for the euill vnto shame and condemnatiõ of hell fyre. Of the which things, flesh being let runne at hir owne will, hath no remembraunce. But now we perceyue, this sélye man is layde on hys bedde, by his impayred health, vnto whome

is

is stirred vp the fæling of hys sinnes, and the ymage of death often flyeth, as it were before his eyes. Wée watches therefore, which looke for the lyke houre of aduersitye, according to the condition of our nature, doe beseech, & desire thee togither with him, that thou practise not righteous iudgement with him for his deserts, for our lord Iesus Christ his sake, which hath made satisfaction on the crosse, for the offences of this sicke body, and vs all. But rather graunt him, as to one redæmed, grace, and strength of mind, that he maye quietly take this thy fatherlye discipline, and visitation, pacientlye beare it, and that he may suffer wyllingly with perfite obedience himselfe, to be subiect, and obeysant vnto the good will, and pleasure of thee, his punisher. Succour him in all his aduersities, and be thou vnto him a refuge, and a defence against this instant daunger, wherwith hée is nowe in perill, especially of his reueled conscience, of the secret sinnes of his hart doe accuse him vnto thée. Therefore set thou against it for his preseruation, the mosse bitter torments, and voluntarie sacrifice of thy sonne Christ, which did beare our infirmities, and accomplished the paine 1. Pet. 2.

due

due vnto vs, beeing made sinne for vs, whilst that he died for our sinnes, which hee washed awaye with his precious blood, and rising from the deade for oure iustification, was made oure perfite Redeemer. Let him perceiue through faith, ỹ force of these fruits and benefites. Let him being oppressed in this misery, feele thine aide, and let him tast, in this moment of time, some fruite of such benefits, and gifts in Christ. Bring to passe euen nowe by true faith, that there maye be offered vnto him so great a treasure of felicitie, that is, I meane the forgiuenesse of his sinnes for Christ his sake, which by the misterie of the preaching of his worde, as is before sayde, and the vse of his sacraments frequented in ỹ church, is offered vnto hym, that he maye effectually, and of a suertie receiue it to his comfort, ayde, and defence, against the troubles of his conscience, grieuously accusing him, and the subtiltie of the deuill. And also that the same faith maye bee vnto him, an armour, wherewith he being defensed may enter through death into lyfe, wheron he taking hold, may enioy the same for euer. Therefore, O heauenly father, wee doe wholy commit him vnto thee, for thou shalt

2. Cor. 5. Apoc 1. Rom. 4.

shalt heale him, bycause hæ is sicke. Hæ is weake, thou shalt strengthen him, hæ lieth a long, thou shalt set hym vp, he acknowledgeth his spottes, and vncleanesse: thou shalt washe him, he is wounded, thou shalt cure him, he is feareful, thou shalt giue him courage. And for bycause thou knowest all things, and canst bestowe according to thy will, thou shalt satisfie him. For he is greatly grœued with hunger, and thirst after thæ. Imbrace him: For he straight waye flyeth vnto thæ, and make hym constant to fulfill thy commaundements. And to be briefe, forgiue him all things, wherwith he hath prouoked thy heauie displeasure against hym. Graunt him in the steade of death, life, with thæ in glorye. But if we shall nœde him, in thy vineyarde, in this mortall lyfe, and that he maye be imbettred vnto the example of Christ, then preserue him, vntill that hé be increased with more ample benifites. Thy wyll notwithstanding, which alwayes is best, be euer fulfilled. Graūt all those things vnto vs, and this sicke body, through Jesus Christ only thy sonne our lord, which is our only redœmer & helper, and which brought the théefe on ỹ Crosse with him into Paradyse,

dyse, for the example, and great comfort of all sinners, which liueth and reigneth with thee, in the vnitie of the holy ghost, one God worlde without ende. Amen.

¶ A prayer to be sayde vnto Christ.

O Lorde Iesu, which art the onlye health of all men liuing, & the euerlasting life of them, which die in faith, I giue, and submit my selfe wholye vnto thy most blessed will, whether it pleaseth thee, that this my sely soule shall tarye any longer in the mansion of this my wretched bodye to serue thee, or whether thou wylte haue it to depart out of this world, being assured, that the thing cannot perish, which is cõmitted vnto thy mercy. Willingly now I leaue this fraile and sinfull flesh, in hope of the resurrection, which shall restore it vnto me againe far better than now it is. I beseech thee, that thou wilt strẽgthen my soule with thy grace, against all temptations, and that thou wilt compasse me about, and defende me with the shielde of thy mercy, against al the assaultes of Sathan, wherewith in time

past,

paſt, thou madeſt thy martyrs inuincible a-
gainſt horrible tormentes, and moſte cruell
deathes. I ſee and confeſſe, that in my ſelfe
there is no helpe of ſaluatiõ, but all my hope
and confidence is in thine vnſpeakable good-
neſſe. I haue no merytes, or good workes,
which I maye alleage before thee: of ſinnes,
alas, I ſée a great heape, but through thy
mercy, and righteouſneſſe I ſhall be recke-
ned in the number of the iuſte: Thou waſt
borne for my ſake: Thou dydſt ſuffer both
hunger and thirſt for my ſake: Thou didſt
preache, and teache, faſt, and praye for my
ſake: Thou didſt all good works in this life
for my ſake: Thou gaueſt thy moſt precious
bodie vnto death vpõ the croſſe for my ſake.
Let all theſe things profite me, which thou
haſt freely giuen me, which haſt giuen thy
ſelfe for me. Let thy blood waſhe awaye the
ſpots of mine offences. Let thy righteouſnes
couer and hyde mine vnrighteouſneſſe. Let
thy merites make mee acceptable before the
moſt high Iudge. Increaſe thy grace in me,
as perill encreaſeth, leaſt faith ſhould wauer
in me, leaſt my hope ſhoulde ſlacker, leaſt
my charitie ſhould waxe cold, leaſt humaine
weakeneſſe ſhould be ouercome, by the ter-

rour

rour of death. But after that death possesseth my bodilye eyes, yet let not the eyes of my mind be turned away from thée. And when death hath take away the vse of my tongue, yet let my hart instantly cry, and say vnto thæ: Into thy handes I commende my spirite (O Lorde) to whom be all honor, and glorie, worlde without ende. Amen. *Psal. 31.*



A Sermon of pacience, of the consummation of this world, of the second comming of the Lord, the euerlasting ioyes of the righteous, the paines of the wicked, and of other things, written by saint John Chrysostome, Patriarch at Constantinople, John Theophylus, bæing the expositour thereof, out of Græke into Latine, and translated out of Latine into Englishe, by H. Thorne.

THe life of godly men, is verie notable and bright. And by what meanes should it shine, but through pacience? Therefore imbrace pacience, as the mother of Fortitude. For the Psalmist giueth vs admonishment saying: Tarrye thou the lords leisure, and kéepe his wayes. And saint Paule, to the ende thou shouldst

Pacience is the mother of Fortitude. *Psal.27.*

Rom.5. poſſeſſe this vertue ſayeth: Affliction worketh pacience, which if thou exerciſe, thou ſhalt finde hope, the fountaine of all goodneſſe. For hope maketh not aſhamed. Be thou therefore ſubiect and obedient vnto the lord, and pray vnto him, & thou ſhalt thereby finde that thing, which is not to be contemned: that is to wit, he will giue thee all thine harts deſire. Who is more happy than he, which hath in poſſeſſion the beneuolent eares of ſo mightye a king? Who wiſheth not to haue the iudges eares opē vnto him, & at his cōmaundement? Thou (dearly beloued) art the workman & labourer of vertue. Chriſt hath hired thee into his vineyarde. Whiles thou haſt yet time, do good works. Hearken what ſaint Paule ſayeth: Looke what a man ſoweth, euen the ſame ſhall he reape. Sow in the ſpirit, and thou ſhal reap eternal life. For he that ſoweth in his body, reapeth corruption of his body. And heare what another counſell giuer ſayth: Sowe righteouſneſſe for your ſelues, and you ſhal gather the fruite of righteouſnes. Let it not loath thee to take paines. There is an hope of harueſt, and fruite time. For where conflictes are, there are rewards. Where there

Pſal.37.
1.Peter.2.
Iaco.4.

1.Cor.3.

Math.20.
Gala.6.

Gala.6.

are

are contentions, there are honours. Where battell is, there is a crowne also. Haue thou a regard herevnto, and arme thy selfe vnto patience. Let him allwayes sound in thine eares, which crieth with the sainctes: Be of good courage, that thine hart maye be comforted, abide the lords leisure, vse and exercise thy field. This life is thy field, take vnto thée a good tole, I meane the old and the new instrument. Hedge thy ferme, w̄ the brembles of doctrine, prayer, and fasting. If thou haue such a hedge, the beast (I saye the diuell) can not enter in. Toyle thy soyle as a good vineyard. And euen as the kéepers of vineyards, doe clap with their handes, crie with their voyce, and with such like noyses do kéepe off the wait layers: So crie thou out also with prayers, sing with the melodie of psalmes, & thou shalt put to flight that fore and wicked beast, as who sayth the diuell. Of the which fore the scripture maketh mention, saying: Take ye the fores. &c. Allwayes watch thine enimy, if he shot at thine hart, with vnlawfull concupiscence. If he sling into thy soule, filthie cogitations, put forth the shielde of faith, turne about the helmet of hope, take vp the sword of the spirit, that is the worde

1. Timo. 4.

Psal. 27.

Cant. 5.

Ephe. 6.

1. Tessa. 5.

of God. And thou being thus armed, shalt be able to defende thine enimy, and see that thou be not faint harted in the conflict, but in all things be sober, and wel aduised, & say thus with thy selfe. We be not ignorant of his subtilties. Reioyce always, as it is written: Let your softnesse be knowne vnto all men. Let the feare of God shine in thyne hart, that thou become not a fugitiue souldier, that thou be not a fearfull and sluggish labourer, least ỹ happily lese thy crowne. This life is short. But the sentence of gods iudgement, is permanent, & endlesse. Thou considering this, mayest boldlye tell thyne hart, and saye with the holye prophet: Be strong, and tarie thou the Lords leisure, and he shall comfort thine hart. Follow Dauid his example, and slea thine enimy by the casting of one stone. The angels stād by thee, beholding thy life. For S. Paule sayeth: We are become a gasing stocke vnto the world, both vnto angels & vnto men. If they perceiue that thou hast the vpper hand, they wil reioice in thy wel doing. But if thou be subdued, they wil sorowfully depart, not being able to looke on thee, & in the contrary part, the deuils wil scorne thee. Therfore take vp

1. Petr. 5.
2. Cor. 2.
Phil. 4.
Psal. 27.
1. Reg. 17.
1. Cor. 4.

the

the feare of God in the stead of a swoꝛd. Foꝛ the feare of God is like a two edged swoꝛd, cutting off all euill concupiscence & desires. And also haue thou alwayes in mynde the last day, when the heauens set on fire shalbe dissolued. Foꝛ the burning elements shall melt. The earth, & all that is thereon made, shal be bꝛent, when ẏ starres shal fal doown, as leaues, and the sunne, and mœne shall be darkned, and shall not giue their light, whẽ the sonne of God shall be sæne, and shall come doowne from heauen vnto the earth, and the powers of heauen shall be moued, when the aungels shall runne hither, and thither, the sound of trumpets shal be hard, fire shall burne befoꝛe him, and he wandꝛing about shall purge all the woꝛlde with fire, and in his circuite there shalbe a mighty tempest. There shalbe such earthquakes, and lightnings, as neuer shall be the like, noꝛ haue bene euen vnto this daye, in so much that the very powers of heauen, shall be taken with great trembling. What maner of men, dearely beloued in Chꝛist, then ought we to be, at that time? What feare, and what hoꝛꝛoꝛ, will there then come on vs? Thinke with thy selfe, how the Israe-

The last day.

Math.24.
Luc.21.
Ioel.2.
Ezech.32.
Esay.13.
Ioel.3.
Psal.97.
1.Tessa.5.
2.Peter.3.
Psal.50.
2.Petr.3

lites in the wildernesse, were not able to abide the dimnesse and darkenesse of the ayer, and the voyce of God speaking out of the middle of the fire, but willed that he should no more speak vnto them, for they were not able to abyde him, when he did hide the greatest part of his maiestie, although he came downe not offended with them, nor spake he vnto them wrathfully.

Exod. 20.

Therefore consider this, if they were not able to abide his comming, which comforted them, when that neither the burning heauens were dissolued, neyther the earth, and that is in it, was burnt, when that neyther they which sound the Trumpet did blowe, as that Trumpet shall be sounded, which shall raise vp al them, that haue slept from the beginning of the worlde, neyther any other of the terrible things to come, did then happen: how shal we do when he shal come downe with intollerable wrath, & furie, and shall sit vppon the throne of hys glorie; and shall call the earth. Euen from the East, vnto the West, and from all the coastes of the earth, that he may discerne, and knowe his people, and giue to euerye man, according vnto his deserts, what men (alas)

The second cõming of the lord. *Psal. 50.*

behoueth

behoueth vs to be, when that we shal stand stripped and naked, readie to bée brought forth vnto the iudgement seat: Where then shall that painted colour, and the force and strength of the flesh become: then where shall that deceitfull and vnprofitable beautie, the pleasantnesse of mans voyce, impudent & shameleſſe babling become: Where then is the trimming and decking vp with clothes, and the delight & pleasure, of most foule and filthie sinne: Where then are they which drinke wyne with pyping and singing, and haue no regarde or respect vnto the workes of God: where then is the contempt and despising of them, which now liue without feare. Then where is delicacie and nicitie. For all those thinges shall passe away, and shall be dissolued as the corrupt ayre: Where then is the grædie desire of money and riches, and vnmercifulnesse hir continuall companion: Where then is pride, which disdayneth all men, & thinketh hir selfe to be somewhat: Where then is the vaine and vnprofitable glorie of man, the great might & tyrannie: Where then is the king, the prince, the captaine: Where then are the puffed vp magistrates, contemning

Loke for this matter. *Sapi.5.*

God,

God, in comparison of their owne riches: When they shall perceyue, that this saying must be spoken of them: They marualled, they are mooued, they are troubled, feare is come vpon them: there shal be sorowes, as of a woman trauailing with child, they shal be consumed with a vehemēt spirit. Where then shall become the wisdome of the wise, with all their newe inuentions? Woe bée vnto them. They are mooued, they are troubled, as a drunken man, and all their wisedome is swallowed vp. Where then is the worldly wise, the scribe, and the treasurer, of this vaine world? Way, and consider, dearly beloued, what maner of men, we ought to be, when ỹ we must yælde an accompt of all, that we haue done, as well small, as great things. For vntill that we according to iust iudgement, fully make satisfaction: what shall our estate and condicion bée in that houre, and how carefull shall we bée, that we maye obtayne fauour, in the sight of God? And what ioy shall we haue, which shall be placed on the right hande of God? How then shall we fæle our selues, when that all the Saintes of God shall gréete vs? Abraham shall salute thæ, Isaac, and Jacob,

Osee.13.
Iere.50.
Psal.48.
1.Cor.1.
1. Corin.1.
2.Peter.3.
Math.25.

cob, Moyses, Noe, Job, Dauid, and all the holy prophetes, apostles and martyrs, and all good men which haue pleased God, in the life of their flesh. And how manye shalt thou there heare, whose life thou shalt haue in admiration, whome thou wouldest euen now willingly see: They will there come vnto thee, reioycing at thy saluation. After what sort shall we thē be affected: How inestimable shall that ioy bee, when the gladsome king shall say vnto them which stand on his right hande: Come ye blessed of my father, & take to your inheritance, the kingdome which was prepared for you, from the beginning of the worlde: Then shalt thou receiue a most decent kingdome, and crown of beautie at the lords hande, and after that shalt raigne with Christ. Then shalt thou inherite al these eternal things, which God hath ordained for them that loue him. Then shalt thou euer afterward be without dread and heauinesse. Ponder, and consider, what it is to reigne with Christ in heauen. For as I haue tolde thee, thou shalt receiue a diademe, at the hande of the Lord, and shalt euer after raigne with Christ. Think with thy selfe, what a thing it is, to beholde the

Math.25.

Sapi.5.

2.Timo.4.

face

face of God, for euer, what a brightnesse hath it? For then there shall be no sunne to giue the day light, as Esay sayeth, and the rising of the Mœne, shall not lighten the night: But the lord God shall be thine eternall light, and thy glorye. Beholde what ioyes are layd vp in store for them that feare the lord, and keepe his commaundements?

Esay.60.

Apoca.21.

Esay.64.

1.Cor.2.

The perdition of the wicked.

Consider againe also the perdition of sinners, when they shalbe brought forth vnto the terrible iudgement seate of God, with how great confusion then shall they be taken before the iust iudge? hauing not one worde to aunswere, how shall they be ashamed, when the Lord shal speake vnto them in his wrath, and vexe them in his sore displeasure, saying: depart from me ye wicked into eternall fire, which is prepared for the deuill and his Angels. Alas what miserie, and affliction shall their spirit suffer, when that all men shall crie out aloude, saying: Let the sinners be turned into hell, and all nations which forget God. What tune wil they howle out, wayling and lamenting, when they shall be caried awaye, that they maye be cruelly tormented, worlde without ende? what place (alas) is that, where is

Psal.2.

Math.25.

Psal.9.

wayling

wayling and gnashing of teeth, called hell, the which Sathan himself abhorreth, what is that (Gehenna) fire vnquenchable, what is that worme venimous, & neuer ceasling: how grieuous are those vtwarde darkenesse, alwayes continuing, what are the ministers appointed for tormentes, which lacking mercy, and without compassion reprowue and punish: Then they that are tormented, will grieuously crie vnto the lord, and he will not heare them. Then shal they vnderstand, that all things which they had in this life are vaine, and transitorie, and such things as they supposed here to be pleasant, to be found more bitter than gall, and poyson. Then where is the pleasure of the flesh, so termed falsely: For there is none other pleasure, but to feare the Lord. This is the pleasure, this repleniscth the soule, as it were with marrow & fatnesse. Then shall they be in desperation of themselues, and of the workes which they haue done, then shall they confesse and saye, that the iudgement of God is true, and righteous, saying: did we not heare of this, and yet woulde we not be conuerted from our wicked dædes: But then they shall nothing preuaile.

Esay.66.
Marc.9.
Math.22.

Pro.1.

Read for this Ecclesiastes.

To feare God is true pleasure.
Psal.63.

prevaile. Alas that ever I was born, which am compassed about with sinnes innumerable, aboue the number of the sandes. I haue sinned, but I turne away from them, as frō many yron chaines. For my hope is, that I shall not sée my sinnes aboue in heauen. Unto whom then shall I flie, but vnto thée, Oh mercifull God, vnto thée I say, which forgettest, and art not mindefull of iniuries: Haue mercie, vpon me, O God, after thy great goodnesse, according vnto the multitude of thy mercies, doe awaye mine offences. Wash me thoroughly from my wickednesse, & clense me from my sinne. For I acknowledge my faults, & my sinne is euer before mée. Against thée onely haue I sinned. I flie vnto thée, for thy great mercye and goodnesse sake. I haue prouoked thée, and yet I runne vnto thée, for thy mere placabilitie. I haue reiected thee, and nowe I come vnto thée, for thy great goodnesse and kindnesse sake. And I hartilye beseche thée to turne away thy face from my sinnes, and blot out al mine offēces. Make a clæne hart in me, O God, & renue a right spirit within mée for thy names sake onlye. For I haue nothing ỳ I maye present vnto thée, not so

Psal.51.

much

much as one good worke, not a pure hart, but I truſting in thy mercies do wholy commit my ſelfe vnto them, that ỹ mayſt ſtirre vp in me a prick of conſcience, ỹ I may not lightly fal againe into ſinne, but ỹ I may from this time forth, ſerue, and pleaſe thée, in holineſſe & righteouſneſſe al the dayes of my life. For thine is the kingdome & the power for euer. 1.Cor.4. Luc.1.

I beſéech thée therefore, dearely beloued, which hopeſt to obtaine the forgiueneſſe of thy ſinnes, that thou endeuour thy ſelfe to be found in peace, cleane and without ſpot. If any euil thought come in thy mind, take vp this ſworde, that is to wit, be mindefull of the feare of God, and thou ſhalt cut off all ỹ power of the enimy. And take the holy ſcripture in the ſteade of a trumpet. For as the trumpet gathereth the ſouldiers togither: euen ſo ỹ holy ſcripture crying vnto vs, doth gather togither our thoughts, in the feare of ỹ lord. For our thoughts are euen like ſouldiers, which wage warre againſt the kings enimies. And againe, euen as the trumpet ſounding in the time of warre, ſtirreth vp ỹ courage of the yong men battailing againſt their enimies: likewiſe the holy ſcriptures doe raiſe vp thy promptneſſe to vertue, & do The feare of God is a ſworde.

make

make thée valiant againſt affections. Therfore enforce thy ſelf, as much as in thée lieth, oftentimes to applye the ſcriptures, that they maye gather togither thy cogitations, which the enimy hath ſcattred abrode, by his wicked ſubtilty, miniſtring vnto thee naughty appetites & concupiſcence, or oftentimes alſo bringing aduerſity, or ſomtimes giuing proſperitie, making thee careleſſe. For hee worketh theſe things by his deceite & guile, that he may ſeparate man from God. For oftentimes it happeneth, that when he can not ouercome and ſubdue one by concupiſcence, then after he offereth vnto him other temptations, therby to blind his mind, that he may after find it, an apt ground, to plant in it ſuch things, as pleaſeth him, and in the ende, beginneth to miniſter ſuch thoughtes vnto mē, that they wil ſay with an othe: At what time I doe good, I haue infortunate dayes. Let vs therfore doe euill that therof may come good. Then if a man be not well aduiſed, he will ſwallow him vp as hell aliue. If ſo be that he can not thus ouercome him, then wil he offer vnto him felicity and ſecuritie of lyke, and craftily extolleth him, pringing in deceit: an effect of al other moſt

Rom. 3.

græuous,

onely, yet hir prayers entred into ỹ eares of the God of Sabaoth, & she obtained ỹ thing shee desired: Therefore although thy hands be otherwise busied, yet praye thou, at the leastwise with thy minde. For God heareth euen the silent. If thou haue no skill to read, yet resort where thou mayst heare, and take profite thereof. For it is written: † If thou see a wise man, go thou vnto him earlye in the morning, and let thy foote tread the path vnto his gate. For this counsell is not only good for them, that cannot reade, but also for them that can. For many there be which read, and know not what they reade. Take heede therefore, that thou doe not little regarde, the *grace bestowed on thee by ỹ free gift of Christ: but be thou carefull to seeke, how thou mayest please the lorde, that thou mayest procure, and get vnto thee, the bilfulnesse of his Saintes. For it is written; Blessed are they, which keepe his testimonies, and seeke him with their whole heart. See that the enimie let thee not, that when thou wouldest read, he make thee slothfull, and put other businesse in thy heade, which shall pull thee awaye, saying: First finishe thou these small affaires, and so shalte thou

ed vnto with the minde. 1. Reg. 1.

He that cannot reade, or vnderstãdeth not what hee readeth, must resort vnto some wise mã. † Sirach. 6. *2. Cor. 6.

Psal. 119.

reade without trouble of minde. For howe often sendeth he in those things, that maye encourage thée vnto handie labour: And he obiecteth such matters, that he may ỳ sooner withhold thee from reading, being the greater profite. For as much as, the deuill perceyuing man to be disposed to reade, setteth against him by these, and other lyke occasions, seeking if he may by any meanes possible, let him: yet consent thou not vnto him, but be euen as the Hart, which thirsteth, & desireth to come vnto ỳ water springs, that is to say, vnto the holy scriptures, that thou mayest drinke out of them such things, as are meete and profitable for thée, as for example. When it is giuen thée to know any sentence, let it not escape thée, but ponder vpon it in thy minde, write in thine heart, and thou shalte kéepe it, neuer able to bee raised out of thy memorie. For it is written: I will thinke vpon thy righteousnesse. And againe: I haue hidde thy words within my hart, that I shoulde not sinne against thée. And in another place: Wherewith shall a yong man clense his way: Euen by ruling himselfe after thy worde. For who is hée, that is mindefull of the worde of the Lorde,

Psal. 42.

Psal. 119.

and

and amendeth not his wayes? Is not hée alwaies a reprobate, & a cast away caytife, which remembreth nothing, but rather forgetteth that, which he once knew? Truely, God sayth vnto such an one. Wherefore talkest thou of my righteousnesse, and takest my testimony in thy mouth? Wherupō he commaundeth that thing to be takē from him, which he séemeth to haue. And what was there commaunded to bée taken from hym, which hée séemed to haue? Faith. For he calleth himselfe a christian, but denieth it in his dedes, and he is worse than an Infidell. And therefore he commaundeth the holy ghost to be taken from him, which he receiued in the daye of his redemption, and that he séemed to haue also. And such a man shal become like vnto a wine vessel, thorow the which the wine is spilt and lost, & they that sée him know it not, supposing him to be full: but when Wine should be drawen out of him, then it appéereth vnto all men to be emptie. Therefore euen so, such a man shall appéere emptie in the daye of iudgement, and his déedes shall be manifest vnto all the world. And such are they, which wil saye vnto the king in that daye: Lorde haue

Psal.50.

Math.25.

Tit.1.

Math.7.

not we prophesied in thy name? and haue done many great things in thy name? And the king will answere, and saye vnto them; Verilye I saye vnto you, I knowe you not. Thou sæst deerely beloued, that such a man hath nothing at all. Be thou therfore mindfull of the worde of God, and amende thy lyfe. Beware thou suffer not the birdes to descende, and deuoure the sæde of the sonne of God. For he himselfe sayde, that the sæde Math.13. is the worde which ye haue hearde. Therefore hyde thou the sæds in the forrowes of thy lands, that is to wit, hide the worde in the middell of thine hart, that thou mayest bring forth some fruit vnto the lord in feare. And when thou readest, read diligently, and holdlye, and handle each lyne, moderatlye considering thereof. Endeuor not to reade ouer many leaues, but if any obscure sense happen vnto thee, let it not greeue thee to perdse the verse twice or thrice, vntill thou vnderstande the meaning, and force therof. Furthermore, when thou preparest thy selfe to sit downe and read, or to heare an other: first pray vnto God, saying thus: O Lorde Jesu Christ, vpon myne eyes, and the eares of my hart, that they may heare thy words,

Scripture is attentifly to be

and

The Table.

PHisicke for the soule, verie necessarie to be vsed in the agony of death, and in these extreme and most perillous seasons. &c. folio. 1.

Faith is chiefely necessarye for the sick, to abide the paines of the bodye, and the temptations, wherwith he is pestered. folio. 3.

The articles of our fayth are diligentlye to be considered of the sick. 5

Wherefore sicknesses are sent vnto vs from God. 5

There be three things, which torment vs most greeuously, and cruelly, and doe trouble ours mindes in the agonie of death, that is to wit, sinne, death, hell, or damnation. 8

¶ A prayer for the same. 8

What is to be done, when sinne doeth vexe, and stirre our consciences. 9

The testimonies of scripture for the remission of sinnes through christ, must be diligentlye repeated vnto the sick, &c. 11

Whether

Whether the ſick may lawfully ſeke the phiſitions helpe, and vſe phiſicke, or no. 18
What is to be done, when death bringeth terrour, and feare vpon vs. 18
The teſtimonies of ſcripture, for the reſurrection of the dead. 20
Wee will adde alſo, other ſentences of ſcripture, contayning plentifull comfort. 23
What is to be done, when hell, or eternall damnation, cõming in our minds, doth feare vs. 25
Of the making of a teſtament, and confeſſion of ſinnes vnto God. 34
Of the ſacrament of the lords ſupper. 35
The ſorow which many take, more then is requiſite, for the death of their parents, and frendes, ought to be tempered by the right rule of reaſon. 37
A precepte contayning an exhortation vnto al them, which profeſſe the name of Chriſt. 39
Peroratio. 40
A fourme, and methode, or right order to comfort the ſicke. 41

How

How thoſe are to bee comforted, which lye in the daunger of death. 48
After what ſort he is to be called vppon, which lyeth at the point of death. 53
¶A prayer to be ſayde vnto God, for the ſick. 54
¶A prayer to be ſayde vnto Chriſt. 56
A Sermon of pacience, of the conſummation of this worlde, of the ſeconde comming of the lorde, the euerlaſting ioyes of the righteous, the paynes of the wicked, and of other things, written by ſaint Iohn Chriſoſtome, Patriarch at Conſtantinople. 58
Peroratio. 68

Finis Tabulæ.

Imprinted at London
by Henry Denham,
dwelling in Pater-
noster Rovve at
the signe of the
Starre.



Anno Domini
1568.

Cum Priuilegio.